Lifelong Education

Edited by

S. Venkataiah

Education is a social and
collective enterprise which always
carries with it either explicit or
implicit substantive goals or ends.
While 'Lifelong education' is an
overall approach of formal and
informal education from
childhood to the third age of man.

Here in the present book,
fundamental concepts and
principles, aims and objectives of
lifelong education are elaborated
pros and cons. Highly rich and
well-researched information is
logically organised in six chapters
viz. Introduction; Lifelong
Learning; Lifelong Integrated
Education; Role of Humanism; In-
service Education and Teacher
Training; Continued Professional
Education.

Besides the academic value, policy
planners, educationists and
administrators will find this book
of utmost use.

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Preface

The *Encyclopaedia of Education for the 21st century* has been created to provide access to information about contemporary topics in education. Practitioners and students at all levels in education have a need to know what is happening today, in addition to historical treatments within the literature. One of the significant features of each chapter is the inclusion of specific programmes, projects and activities so that the researcher can locate the literature as they desired.

The encyclopaedia will be of use to graduate and post graduate students in education and to practising teachers, administrators, librarians and planners.

The contents of this encyclopaedia is addressed to administrators, planners and educators working in the field of education and training with a view to stimulating interest and attention in the areas of education and its related fields. It is also addressed to a growing number of teachers and instructors who will be practitioners in education and who will need to be acquainted with the modern aspects of educational practice and development for the twenty first century. Many ideas, generalisations and discussions presented in this encyclopaedia should also prove useful to employing organisations committed to provide training facilities within their establishments— leading to effective mutual participation by institutions and organisations.

As education is the only device to mould the contemporary society in proper setting and to train the people to meet the current challenges, the present project is designed. With this changing scenario in different spheres of society, the educational developments are portrayed in the present work. Efforts are made to incorporate latest research in the concerned field.

We are grateful to all learned authors, whose writings are cited or substantially made use of in the present work. We are also thankful to all those who have helped us one way or other in compilation of the material. Last but not the least we are deeply beholden to Mr. J L Kumar, Managing Director, Anmol Publications Pvt. Ltd., New Delhi for undertaking the publication of the work.

Editor

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Introduction

Lifelong education intends to aim at the whole evolving human being, in all his aspects and throughout his lifetime, because we not only transcends the artificial barriers between academic and non-academic education and the traditional distinction between conventional public educator and adult education-basing itself essentially on the unity the educational and vital processes which shape the human personality, because it addresses itself at once to basic education, individual training, the right to assure in the active, cultural and artistic sense, and to providing permanent access to educational means where the intellecturally and physically reactive potential of man can be developed. It is precisely owing to its extraordinarily broad and varied field of action that the institutionalization of lifelong education presents particularly complex problems in regard to adults, children and adolescents.

Even more than formal education it presupposes transformation of society's structures in a way which would be favourable to personality development. In this way it becomes an eminently political operation, insofar as the totality of the community's structures are concerned with its realization. However, contrary to the scepticism which prevails in certain conservative circles with regard to the practical possibilities of this concept, that these are, on the whole, greater than they appear at

first sight. The experience which has already been gained through the functional literacy projects and other out-of school training programmes, as well as the continually expanding communications methods—television and other mass media—today offer exceptional opportunities for the gradual expansion of the concept of education. In the developing countries, these opportunities are rather paradoxically increased by the fact that general public education is in a state of underdevelopment and therefore lacks the structures which are usually resistant to innovations of this kind.

The shortage of means and professional staff, and the often high costs of basic training of the traditional type, sometimes make it much easier to directly adopt new forms of education. In these countries experiments of this type can moreover sometimes produce such rapid and readily apparent results that, in addition to their economic advantages as regards required investments, they also succeed in rather easily gaining the adherence of the masses directly concerned. In a short time, the community schools or the functional literacy centres have often become centres of renewal and technical and cultural leadership for the environment, and therefore have been able to set off the necessary awareness and motivation processes-the necessary mechanism for changing behaviour and outlook-and are the very foundations of an institutionalized lifelong education. Education must be conceived as an understanding of an an ability to act on the environment, Indeed, as the environment is constantly changing, education must be lifelong that is its continuity in time.

As the environment is universal, education could only separate these different aspects and give priority to one of them by completely ignoring the others: this is its continuity in space. At present, academic or university education is provided in 'schools' which are relatively

distinct from each other: in France, for instance, these are primary school, the college d'enseignement general, the college d'ebseignement secondaire, technical education, modern or traditional lycees and the university.

Each of these schools has its own particular style, its contents, methods, buildings, teachers and traditions. A grave situation has resulted, despite efforts to avoid it: the young person, once he has been put on to a particular track, must stay on it more or less permanently. Despite certain bridges or crossovers, he is judged and classified according to the results of his performance along this particular track and not according to his abilities in regard to the educational system as a whole His gifts and achievements earn his no credit unless they conform to what is expected from him along the track he has set out on. The contents and methods being fundamentally distinct from each other, it is very difficult, and unusual—let us admit it—to pass from one track to another. Consequently this is above all an orientation through defeat.

As to the passage from the educational system of the young to that of adults, it is even more difficult. First of all, because if there exists a system for the young, as yet there is a none for adults—a large number of adult institutions having no connection with the 'school' and because, on the other hand, even when adults receive training in national education institutions, there is scarcely any continuity.

When adults want to begin studying again for diplomas, they are unable to turn to account what they have already learned: as the examinations are of the 'all or nothing type, an adult of 20, for instance, who five years earlier failed the examination, is in practice obliged to pass everything again, thus to prepare everything afresh. It is the same for a holder of the certificated

aptitude professionnelle who would like to prepare another one: the 'tunnel' track system obliges him to re-learn everything.

Thus, everything happens as if there were two educations, one for the young and one adults, provided in various independent establishment and having no connection between them. Although the idea of genuine continuity prohibits separation of education of the young from that of adults, we shall separate them here in order to make my suggestions clear.

1. A genuine continuity in the educational system for the young presupposes:

a) Continuous guidance, with the student's participation, in terms of his own choice and abilities. This suggestion represents a very free choice based on three considerations and principles:

First principle. Rather then 'learn everything: it is better to go into several areas thoroughly. To the extent that general education is not only the acquisition of knowledge but also the development of abilities learning how to handle the tools and mean of self-development and finally, learning languages, thoroughly study in one area should be much than ill assimilated, encyclopedia, skimming of many. Education will thus include:

Common stems, identical for all;

Extremely varied areas of thorough study.

Second principle. In order to avoid premature orientations owing to the choice of through study areas, it must be possible to revise them frequently, with 'elevator courses' it must be possible to revise them frequently, with'elevator courses' providing the opportunity for make-up work at any time.

Third principle. In order to allow for the employment problems, marks will be broken down into grades, acknowledging aptitudes and abilities in general education and the thorough study areas, and diplomas, acknowledging vocation skills, with the allow students to adapt themselves to employment developments, specialization only occurringat the end of an educational phase.

b) Continuity n the structures, contents and training methods. There should no larger be lycees, colleges for general education, technical schools and adult educational institutions, but on the contrary 'schools' which will be 'uniform' and open to all types of students, whether young people or adults.

The schools will be 'uniform' to the extent that they will be headed by teachers with common objectives; each one in his own area will aim at developing creativity and self-reliance in all the children and, in a more general way, impart what we have called general education. Ever if creativity, for instance, does not develop equally in mechanics and in French, it will still remain the goal. Students will become creative precisely through cultivation of this aptitude in all the areas they have selected.

2. Continuity between the educational system for the young and that for adult presupposes:

a) Structural reform: the right to lifelong education. In this respect, we must refer to what is presently called 'recurrent education' in Sweden. This is the idea: by opening schools on a full-time basis to adults and granting them compensation for salary losses-providing they have reached a certain age (e.g., 25 years) and passed a certain period in active life (e.g. five years) —a new dimension is given to adult education, at the same time that the

educational objective of the young ceases to be that of 'learning everything'.

As a matter of fact, in Sweden this is being accompanied by a considerable development of the part-time adult education system, inasmuch as between 20 and 40 per cent of the adult population continues its education in the most varied ways.

From the structural point of view, all this leads to the 'right to lifelong education'. There are several ways of interpreting it, but all start from the idea that everyone upon leaving school receives an 'education cheque' which entitles him to x additional months of full-time education, which compensation....

b)   Modification of pedagogical methods. When we say that all adults should actually be able to resume their education, this not only refers to the legislative implications but also to the pedagogical ones. In this respect, there must be a demystification of the generous idea that it would be enough to offer courses to adults and that they would attend them if they were free to, and that other, less generous, idea that those who did not attend would have only themselves to blame.

Without pursuing the point, let us say that we self have experimantally shown that by employing absolutely new approaches, it has been possible to lead large groups-forinerly considered" inert' when only traditional contents and methods were offered them-towards resumption of their eduction. In order to truly development adult education, and thus life long education, new procedures must be applied bearing at once on structures and on pedagogy.

c)   Continuity in the making system One solution is

that of 'capitalizable units', which is derived form the American system of credit through the idea of capitalization, but which is basically different from it in the following respect:

Whereas the 'credits' system is linked to time, the unit system us based on achievement. If a given student takes 100 hours to obtain a certification of proficiency in a given unit, another may take only 10 another 300. thus, each student is taken into account, and is given credit for what he knows and what he is. Groups and students follow their own rhythm, not that of the instructor. Students are not 'crammed' with something, but are able to do something.

Such a measure, implemented in the last years of schooling for the young, is a factor of continuity. In addition, it has the considerable advantage of obliging the teacher to define the objectives of each unit and students to understand them, and thus makes possible a true mutual evaluation of results by both teachers and students. Where, in addition to continuity.

— greater flexibility in regard to employment,

— more active and stimulating teaching

Life education is an over-all approach of formal and informal education from childhood to the third age of man. The whole problem lies in turning students into precocious adults and adults into lifelong students.

It is in this sense that we should like to offer a certain number of definite suggestion for short and medium-term educational reforms.

— As the school is no longer the exclusive provider of knowledge, what seems to be most urgent is that the

school be opened to out-of-school information, and more exactly to knowledge accuired from the mass media. In addition to school, university or educational television, is indispensable that the general programmes of radic and television be extended into the school. We are in complete agreement with Rovan when he insists that the school take an interest in knowing what children see on television, in spite of the reaction of hostility, competition and refusal of the teaching profession in all countries. but it is also absolutely necessary to discuss yesterday's programmes in school, either to correct them or to make use of their wealth. In point of fact, it is a question of integrating and ordering this knowledge, complementing, correcting and organizing the culture mosaic and the innumerable fragments of knowledge with which the mass media bombard millions of young people and adults for hours on end every day.

The school should once again become a place for systematically learning how to organize knowledge for the development of mental structures. The school should adopt, with regard to extra-curricular, out-of class and post-school youth activities and adult education, the same attitude of acceptance, extension and dialogue.

— Inasmuch as knowledge and the diplomas accrediting it will henceforth be perishable, it is of course obvious that the acquisition of methods should be given priority over the accumulation of knowledge. a real content should be given to the formula: 'learning how to learn . T. Decaigny has just published a first treatise on audio-visual pedagogy under the title Technologie educative et audio-visuelie. but beyond the field of audio-visual

aids, there exists the immense world of data-processing. Men must be trained who are able to operate the apparatuses which calculate, memorize and work for them in several directions at once.

Men must trained who know how to ask the questions and how to interpret the results. That, in my opinion, is the true learning of research and reasoning, the invention of a new way of thinking at the beginning of the expansion of knowledge. A continue to believe that once mastered, data-processing will crate another kind of equality among men insofar as we still live in a society in which power consists in appropriating information for one's own advantage and protecting this personal power with esoteric terms and speech.

— Inasmuch as it can be imagine that everyone will be replaceable up to a certain point, it is absolutely necessary to learn how to learn in a team; the detrimental tradition of academic competition must be eliminated; group work must be encouraged and be encouraged and consequently learning to assume responsibilities through participation from early childhood on.

— The upshot of all the foregoing is that if method takes precedence of knowledge, the need for continuous lifelong refresher courses will likewise require force of character of a completely new type: our children will need character in order to face change, and become convinced, contrary to the 'rolling stone gathers moss of my childhood, that the ability to change is the foremost virtue. To realize this, motivations must be found and encouraged; it is above all necessary to render the young more adult through awareness of their responsibilities in community management.

— We are also more and more convinced that we have been on the wrong track when we considered the extension of schooling as the royal road to the democratization of learning. We mentioned the family obstacle, and we repeat here that the democratization of education must be accompanied by out-of-school training of parents.

— It follows that the school should also be the concern of parents and that it will be necessary to find ways of participatory management involving teachers, students and parents.

— In this sense, the school must play a new role, that of cultural development centre for the street, the quarter or the area. We have seen some british experiments at out, the building becomes a centre for the students, and for adults and parents, who come to it for reading, music theatre and sports. This goal obviously involves immediate elimination of unfortunate conceptions which up to now have separated the academic infrastructure from the out-of-school infrastructure.

— We should also like to insist on the need for a new conception of good citizenship. We often feel that teaching of national history should be suppressed in sofar as it maintains at the end of the 20th century nationalistic attitudes of stupefying narrowness. Thousands of little belgians continue to believe with unshakable firmness that of all the people of Gaul, the Belgians are the bravest; thousands of little frenchmen are convinced that their hereditary enemies are the english, who burnt Joan of Arc, and so on.

The great currents, at first sight opposed, which are rousing so many countries in Europe and abroad,

are giving a new and greater importance to the idea of the region and that of belonging to the human race-and this while nationalistic patriotism continues to be inculcated.

— We shall end by cursorily mentioning several points which are far from lacking importance and which give good for thorough; the learning of languages; the granting of scholarships well before entry into higher education or the university; the creation of diploma equivalents by political decision and no longer by the paralyzing way of national experts who weight everything in their druggist's scales.

Adult education

Adult education should produce 'functional demands for changes in the school system. "The organization of adult education, its objectives, methods, atmosphere, functional requirements, will demand radical changes in the present formal education system, traditional school structures being gradually transformed to their image.

This influence of adult education on schools should in turn transform contemporary societies, as well as the life of modern man and its significance. we find the same fundamental hypotheses in a large number of reports, and especially in those of Rector Capelle, Tietgens and Rasmussen, drafted for the council of Cultural co-operation.

And indeed, the most prominent new trend-and an omnipresent one-in adult education consists in considering it exclusively as a part and function of the over-all educational system which is itself undergoing a radical change following the application of the principle of lifelong education. the fundamental relationship between adult eduction and the concept of lifelong education is at present the innovation with the deepest and farthest-ranging consequences of all.

But while the educational system based on lifelong education represents an ideology which in a manner of speaking we may describe as universally acknowledged on the theoretical and political level, as well as on that of international organizations, the list of concrete achievements remains short. we are still reduced to talking in terms of 'wishes' 'experiments' or at best, of projects'. Nonetheless, it has now begun to exert and empirical influence, more and more noticeable, on the over-all process of innovation which can only be regarded as the reaction against an outmoded school system lacking adaptability.

In this respect, it permeates concepts used in working documents in most countries and at all levels, although meeting with strong resistance in the form of the inertia inherent in existing structures, interests and states of mind: the path from words to action is a longs one. The concept of lifelong education is making a far stronger mark, on the other hand, on the many achievements characteristic of speedy and varied developments in adult education. for the latter is far more receptive to that principle that school education can be, given the fact that even if it is influenced by the idea it remains more concerned with future prospects than with'operational' activity.

The very inadequacy of school education to cope with the rapid evolution of society makes the principle of lifelong education the only realistic alternative and the only meaningful objective, since the battle of ideas has already been won. This transitional situation explains why empirical achievements tend more or less consciously to use lifelong education as their torm of reference, as the grain around which to crystallize.

The present dichotomy between school education and pot-school education will increasingly tend to fade

away, in favour of one, single educational system catering for professional, cultural and personal requirements, both present and future. But many conceptual systems applying the principle of lifelong education have been proposed. the very fact that there have been so many of them is important in itself, since a choice will inevitably have to be made when the reality of setting up a new system is faced.

School and pre-school phases

Under the influence of its long tradition, school teaching is till over-closely related to the first aspect, the transmission of knowledge or information. It is becoming increasingly clear that the creative aspect should be primordial in the educational process, as indicated by pedagogic theory and research, more or less widespread experiments, a generally felt aspiration and practical experience of adult education which is now expanding to meet the needs of the technological and leisure society. Underlining the truth of this is the fact that the process of 'transmission' of knowledge is being revolutionized by progress in mass communication media and audio-visual techniques which present problems in entirely new terms.

The use of computers is even leading us to question the role of memory itself, since their electronic memories can systematically store data and feed it back selectively according to needs. From now on people therefore need to be more adept at asking questions rather than giving answers bearing on information required. Admittedly, the answers are only usable if the individual concerned is capable of placing them in the relevant context of problems, and this obviously implies possessing knowledge and a certain degree of individual concerned is capable of placing them in the relevant context of problems,and this obviously implies prossessing

knowledge and a certain degree of individual remembering; but the nature and aim of knowledge is changing in all fields. New instruments are transmitting knowledge, and man and the computer are collaborating in recording knowledge in memory and using it. these facts are revolutionizing the content and method of teaching. F. Goguelin sums this up when he says: 'Cartesian logic itself is absorbed by cybernetic thought.

Further, H. Frese distinguishes essentially two types of education, one being the detection of knowledge and the other encouraging the acquisition of disciplines and changes in attitudes and states of mind. He commends that the direction being followed today is leading to the integration of the cognitive and affective elements.

The guidelines for the school and pre-school phase seem therefore in our view to be as follows:

— The school will provide basic training but will reject encyclopaedic methods. Pupils will learn where and how to acquire information, and how to select and use it, each person thus being aided to understand the technical, social and cultural world that surrounds him and to become independent, that is, able to find his own place in hid environment and to influence it. The council of Europe and down a definition of lifelong education, stressing this point, as or in his leisure activities.

— School education will show the young pupil how to teach himself through media outside the school, thereby guiding him towards independence. Teaching will therefore no longer be a unique monopoly and studies will no longer take place inside one special area. "the school". The problem to be solved here is how to crate a process of self-development through individual self-education,

thorough various stimuli such as the teacher, the tutor, the librarian and-we may add-a new technology for transmitting apprentice-learning and methods of evaluating knowledge and information. Study levels may be made independent of the student's age the traditional age-group class system will be abandoned.

— Educative activities must have a direct relationship with daily situations, showing the young student their use and leading him o want to continue educating himself. But in a changing society, these activities must cease being merely a question of conservation and a factor of inertia; they must become an'agent of change.

— Education must 'concentrate on "reaction" rather than action, on originality rather than routine, on the unusual rather then the usual' thereby responding to changes in the nature of work in which we find more and more activities orientated towards control; it will become more important to react swiftly to an occurrence or difficulty than to possess specific skill,s and to be capable of understanding an innovation and innovating oneself, than to know how to do a job in the traditional sense of the term. Furthermore, given widespread automation and the quantitative and qualitative growth of the identity sector in many Western European countries, man and especially young workmen will have to hold themselves ready for reconversion.

In such a context, lifelong education becomes necessary, requiring the development of educative organization outside school. We shall return to this point later in on our analysis. These institutions will answer the needs of reconversion, of professional and cultural 'finishing' for workers and will guarantee an adequate link-up between

school education and the young person's entry into employment.

Revolutionary' aspects

The new educational system, conception of which are currently taking on great social and political significance in industrialized societies, implies a number of revolutionary structural changes, at least in relation to the educational tradition in western societies:

— studies will not be subjected to a pre-defined, statutory pace and duration;

— the level of study will be independent of students' ages; school classes based on age and on a rigorous, over-all sequence of studies have had their day; students will be grouped irrespective of age and will change disciplines with each particular phase;

— diplomas will bear witness to the degree or level of studies attained only through the acquisition of units. The diploma will lose is absolute nature.. 'providing a false sense of security, and become a certificate of aptitude to tackle a given position without serving as a guarantee of being maintained in such a position in spite of mediocre performance.

— teachers will no longer be 'lecturers' and 'demonstrators' but advisers, masters of ceremonies, guides and monitors;

— continual watchful guidance will be substituted for present processes of negative selection, and the concept of failure must disappear, at least as an institutionalized verdict;

— studies will be individually self-directed with the assistance of teachers and backed by the gradually increasing us of computerized, electronic and audio-visual methods;

— studies will no longer be carried out in a specially characterized place known as school. They will be linked to guidance centres, documentary and information centres, mass media broadcasts, didactic advice and working groups;

— the content of subjects and training dispensed to adults can no longer be imposed from above but must be determined as a function of analyses of needs within a particular milleu or environment.

Criticism is aimed at the traditional forms of school classes. 'schools' and 'diplomas', the uniform and rigid structures for studies and the principle of training or educating man only during his youth. The classical schematic division of life into three stages will rapidly break down under the influence of such factors; these stages are still typified as;

— schools life, in which man, while young, must provide periodical proof that he has memorized, understood and assimilated a certain store of knowledge and techniques which will serve as a basis for all his later activities;

— professional life, divided into two phases one during which man puts his knowledge to advantageous use, to foster his personal career and be of functional use to society, and the other; after the age of 40, when many m,en feel a renewed need to learn and add to their knowledge, but with the aim rather of complementing or rounding it out.

— retirement, when man is called on to cease all professional activity, in the usual sense, to live a more or less organized life of leisure, to the needs of which society's response is less rather than more satisfactory.

This then, is what lifelong education centres on. These, of course, are the tendencies in that direction, for all kinds of obstacles and difficulties, as we have shown, are acting as a powerful brake on an evolution which, however, remains an imperative requirement of the fundamental factors in social development.

Movements in lifelong education

The guiding principle of the movement, the idea that education be viewed as a lifelong matter, is new, indeed it is acknowledged to be very old indeed. What is claimed to be new is the movement itself. Accounts about how it came into being are to be found in the introductory pages of almost every book or article written about lifelong education in recent years. the relevant fact for out purpose is that the movement, as distinct from the idea, was born within UNESCO; it was born from the decision taken by this organization in the early 1960s to make lifelong education the master concept for all its educational planning. since the a considerable bulk of literature has appeared, linked mainly with UNESCO initiatives, aiming to clarify the concept and study its implications for educational practice.

During this time perhaps the most influential and widely read report was the Faure report, Learning to be, produced in 1972. The report ended with a list of principles of lifelong education with subsidiary recommendations about how they should be read. Not too long afterwards, in 1975, R. H. Dare published a list of concept characteristics of lifelong education that were meant to synthesize the extent literature into a programme and define its meaning accordingly. At the same time Paul Lengrand, who was strongly involved in the initial acceptance of the lifelong education principle by UNESCO, published a book called *An Introduction to Lifelong Education*, and this was followed by very soon

afterwards by another book by Dave called Foundations of Lifelong Education which had the declared scope of providing an initial exercise in constructing the theoretical foundations of lifelong education for a clearer understanding and effective implementation of the concept, by establishing 'binding threads' through an interdisciplinary synthesis.

The feeling was, in fact, expressed by both Lengrand and Dave that the concept had hitherto been inadequately defined, even if the practice of lifelong education had advanced apace. Then in 1979 Cropley produced a book called Lifelong Education a stocktaking which was meant to report progress in this direction and which, like foundations of Lifelong Education, was a cooperative effort by a more or less settled body of theorists whose names and those of others were coming to be connected with the movement.

Among the latter, although he contributes to none of the works named above, one should mention the name of Ettore Gelpi, which in many countries, partly because of his position as chief of the lifelong education division of UNESCO in Paris, and partly due to his publications, has become synonymous with lifelong education. Gelpi, in fact, is the individual who stands out most prominently among the theorists on lifelong education and recently his name has been linked with that of Illich and Freire as among the most important contributors to educational debate especially as it has influenced discussion of adult and lifelong education.

The writers and the views expressed in these books can accurately be considered to represent the theoretical orientations of the movement and can therefore be turned to, in addition to some supplementary sources for the articulation of its programme such as it is. It will be recalled that in the previous chapter the general

theoretical structure of any education programme was described as having two broad constituents; an ideological inner core and an operational belt.

It was also claimed that the strength or weakness of such a programme depends essentially on four factors: (1)the clarity and coherence of its ideological core; (2) the clarity and coherence of its strategy; (3) the compatibility of its strategy with its ideological core; (4) the relevance of its strategy to current world conditions on the cultural and socio-economic front. the first paragraph of this chapter closed with a question which began as a statement, the movement has thus come to acquire a programme or has it?

The question reflects doubts about whether one could properly speaking refer to a lifelong education programme, doubts that take the form of two subsidiary question; is there properly speaking a lifelong education programme in the sense defined? And, is there properly speaking a, one, single programme of lifelong education or several? These any critical assessment of concept or movement is engaged in. The first to be tackled is the second question.

Semantics and programmes

The nearest attempt apporaching the formal statement of the lifelong education programme is Dave's concept characteristics:

(1) The meaning of the concept of lifelong education is based on the elemental terms- life lifelong and education. The meaning attached to these terms and the interpretation given to them largely determine the scope and meaning of lifelong education.

(2) Education is not to be seen as restricted to a particular period of life. It is a lifelong process which covers the entire life-span of the individual

embracing and unifying all stages of education -pre-primary, primary, secondary, tertiary and adult education. It views education not as a fragmented spectrum of individual parts but in its totality-as integrated whole.

(3) Lifelong education encompasses those sectors of education commonly described as formal, nonformal and informal. This flexibility allows for varied patterns and forms of acquiring education.

(4) Education is not confined to formal institutions of education. Whilst they remain important as one of the agencies of lifelong education they no longer enjoy a monopoly on education. Indeed the family is seen as exerting a crucial influence on the initial and continued development and learning of its members in a truly lifelong dimension.

(5) Lifelong education is rooted in the community which performs an important educative role. Life itself is seen as the major source of learning.

(6) Lifelong education seeks integration at its horizontal and depth dimensions at every stage of life.

(7) Lifelong education also seeks continuity and articulation along its vertical dimension.

(8) Lifelong education represents the democratization of education. It is based, not on an elitist principle but on the universalist principle of education for all at all ages.

(9) Lifelong education is a dynamic approach to education which allows adaptation of materials and media as and when new developments take place. Learning tools and techniques, content and time of learning are flexible and diverse.

(10) In lifelong education the learning process is the key to all education.

(11) There are two broad components contained within lifelong education-general and vocational which are interrelated and interactive in nature.

(12) Lifelong education provides individuals and society with opportunities not only to adapt to change but also to participate in change and to innovate.

(13) Lifelong education provides an antidote tot he shortcomings of the existing formal education system.

(14) The ultimate coal of lifelong education is to maintain and improve the quality of life.

(15) There are three major prerequisites for lifelong education opportunity, motivation and educability.

(16) At the operational level lifelong education is an organising principle providing a total system for all education.

How is one tot assess them as a programme? Cropley. without specifying he was referring to this but using the same word characteristics as Dave and probably having it in mind, says that the lifelong education programme contains:

> characteristics which are essential and crucial to lifelong education, those which might well be necessary characteristics, but are not inevitably linked with lifelong education and would not mean that what lifelong education and would not mean that what remained was not lifelong education if they were absent, and those which are best seen as happy outcomes of the implementation of the idea of lifelong education. These latter characteristics largely encompass values which are regarded as desirable

by many educational theorists, but are not uniquely
related to lifelong education, since they would be
important features of any acceptable approach to
education.

Thus, according to Cropley, and analysis of the
programme reveals three different levels of statement: the
necessary, which refers to those features of the concept
without the inclusion of which one could not properly be
taken to be referring to a lifelong education programme,
and the contingent, which he subdivides into two levels
containing, respectively, those characteristics which are
not inevitably linked with lifelong education, in the sense
that one could still be referring to a particular
programme as a lifelong education, in the sense that one
could still be referring to a particular programme as a
lifelong education programme in their absence, and those
characteristics which are best seen as happy outcomes of
the implementation of the ideas of lifelong education.
The contingent characteristics,Cropley points out, are no
more than prescriptive statements reflecting the values
and understanding of the theorists contributing to the
programme.

In effect, the only statement in the list that
unambiguously defines conditions that are necessary
features of any programme of lifelong education is the
opening one of characteristic which says that from the
point of view of such a programme Education is not seen
as restricted to a particular period of life. It is a lifelong
process which covers the whole lifespan of the
individual. The statement, in fact, amounts to no more
than a tautologous re-statement of the same idea of
lifelong education.

Otherwise everything else is contingent, including
the end piece to the same characteristic, which says that
the programme views the educational process as an
integrated whole. This is because, as characteristic

indicates, the bare view that the education should be seen as covering the entire life-span of the individual is open to different kinds of understanding and different kinds of strategic solutions of two broad kinds;either it could be taken to mean that the educational process is to be conceived of as continuous and uninterrupted throughout the individual's life, Or it could be conceptualized as a stop-start process, one that does continue regularly throughout the individual's life but at intermittant periods interspersed with other activity which is non-educational.

The difference is partly reflected in different terminological usages that translate the idea of learning for life variously through the adoperation of such names as continuing education, recurrent education, and education permanente. But the frequently with which these terms are used interchangeably among themselves and with the term life long education, conceals this fact and crates not a little confusion in the field even among educational theorists themselves, not all of whom are suitably discriminative.

The problem for the general public is moreover, further complicated by the fact, to which reference was made in the introduction, that the term lifelong education is frequently used, particularly in the United States, as simply another name for adult education.

The confusions that have accompanied this loose usage of the terminology have not, to put it mildly, contributed towards the programmatic clarity of the concept of lifelong education featured in the movement's literature, and have urgently needed sorting out for a long time. One way of achieving a suitable discrimination between the terms is to tighten their usage according to their semantics. One immediate advantage of this strategy is evident, it becomes absurd to exchange adult

education for lifelong education, for the former, like childhood education clearly refers to a particular period of learning in life, while the latter refers to learning spread over the whole of life,while the latter refers to learning spread over the whole of life.

Again, by recourse to the semantics of the different terms one can also mark a crucial conceptual factor about the term recurrent education this is that it implies a programme of discontinuous or intermittent education or education alternating though life with periods of non-education. For this immediately suggests that the term recurrent education represents a different kind of lifelong education programme from that characterized by Dave and the other UNESCO-based theorists we have referred to.

Since, as we have seen, they take lifelong education to refer to an understanding of education 'not as a fragmented spectrum of individual parts but in its totality-as an integrated whole. And this means that it must be taken to include formal, non-formal and informal learning integrated in a manner that affords continuity and articulation at different points between learning and life.

The accurate characterization of recurrent education would therefore be as one way of conceptualizing the idea of learning for life. But the fact that the way is a distinctively different one from that theorized about by Dave and the other does emerge from semantic consideration.

Nor is this conclusion about recurrent education a standard one. Other writers have defined it differently and have made different distinctions between the different terms. For Kallen, for instance, recurrent education is the primary concept, while all the others, including lifelong education, he lumps together as

affiliated policy concepts. While, more recently, Cross-Durant has argued that while the terms recurrent education, lifelong education, and learning society can be grouped together as signifying more or less the same things, these collectively need to be distinguished from the other alternative nomenclatures mentioned earlier, since they differ from say, education permanente, continuing education or the notion of alternance, in that the latter ideas suggest refresher and topping up programmes and retraining, whereas recurrent education, or Boshier's learning society, or lifelong education suggests a complete shift of paradigm.

The approaches of education permanent and of continuing education, even when they mean different things to different people, usually imply a considerable expansion of existing services which form part of the general adult education provision, and as such are concerned primarily with post-compulsory education. They may be viewed as tinkering with an existing engine. The approaches or recurrent education, a learning society or lifelong education, on the other hand, involve the fitting of an entirely new engine to drive the educational bus.

Cross-Durant is, in fact, employing two distinctly different sets of criteria in making these distinctions; the semantic and the historical, both of which are in fact valid ways of marking out the conceptual territory of terms and deciding what they denote. But, in strict accordance with the very criteria of semantics, she is not right in setting the concepts of education permanente and continuing education apart form the rest.

At the same time she is correct, if our earlier analysis of the difference between recurrent education and lifelong education is right, in claiming with reference to the former that it can be coupled semantically with

lifelong education and the learning society. But the three terms cannot be taken together two concepts, that of lifelong education nd that of the learning society, but the triangle with recurrent education does not close.

It is all the more surprising that Cross-Durant should assimilate the programmes of lifelong education and recurrent education together since, in fact, the programmatic difference denoted by the two terms are tacitly reflected in the definitions of recurrent education used, though the clue to them cannot be found in semantics and must therefore necessarily be historical.

Thus if one returns to the OECD documents of the early 1970s where the expression was born, one finds recurrent education deformal, and preferably full time education for adults who want to resume their education, interrupted earlier for a variety of reasons.

This definition places recurrent education squarely within the class of concepts inhabited not by lifelong education or by the learning society but by education permanents and continuing education. Which similarly imply an extension of extant education provisions to adults, and within which concepts, therefore, as Cross-Durant points out, no paradigm shift is implied. Her own definition of recurrent education is not so narrow as is this original OECD literature over the years. For her recurrent education is, in fact:

> a way of seeing in toto, with learning occurring at intervals throughout life, alternating with normal life activities; the unifing of all stages of education; accepting formal and non-formal patterns of education, and embracing education as an integral- not peripheral or separate- part of life the paradigm shift from the traditional which it implies is not nearly so radical as that implied by the concept of lifelong education defined in the manner of the

>   concept characteristics, the reason being that the
>   term recurrent education, cannot escape the law of
>   its own semantics. Thus Cross-durant is obliged to
>   define it so that it continues to mean learning
>   occurring at intervals throughout life, alaternating
>   with normal activities, which is crucially different
>   these normal life activities as educative.

Cross-Durant's historical criterion amounts to the view that the meaning terms like lifelong education and recurrent education come to have depends strongly on the programmes with which they are consistently identified. This is different from the semantic criterion just described because it makes differences between concepts depend not on the semantic properties of the terms that represent them but on the programmatic properties they separately come to connote.

This distinction is an important one because the term lifelong education itself gives rise to some additional ambiguity which can only be clarified if reference is made to it. It will be recalled that in out discussion about the semantic properties of the term we concluded that adult education could not conceivably be confused with lifelong education, but that certain terms, like continuing education and recurrent education, itself, could be described as kinds of lifelong education because they satisfy the temporal requirement implied by the word lifelong, though in different ways: as the continuation of schooling, as catching up or vocational updating programmes, as a stop-start process alternating with normal activities, and so on, what crates the problem is the fact that, as we have also seen, the term lifelong education is also made to stand for the name of the particular programme characterized in the way described by Dave and the other theorists of the movement. This means that the term has two meanings and can be used in either way.

But when reference is made to the programmatic differences between recurrent and lifelong education it is evident that these refer tot the latter use of lifelong education, and it is evident that they cannot be distinguished semantically, their origin being, in fact, historical. This is what is meant when it is claimed that there is no discrepancy between the idea of lifelong education and recurrent education or any kind of education programme that takes on a lifelong aspect, though there are discrepancies, enormous one sometimes, between the programmatic qualities of the movement's lifelong education programme which they call lifelong education and the programmes signified by the other terms.

The historical criterion, in fact, appears to offer a more promising way out of the terminological confusions being discussed than the semantic, valuable though the semantic criterion undoubtedly is. For it is programmes not semantics that count in the world of practice: semantic distinctions merely serve the subordinate task of shedding light on the programmatic differences no more.

Thus it seems more important to note that the lifelong education concept and recurrent education have their homes in different organizations and have therefore evolved separately, the one within UNESCO the other within the OECD, as a way of making the relevant distinction between them.

Following this line of explanation Kallen in fact points out that the use of education permanent also indicates a different point of origin for this term from either; in the council of Europe, while Jessup rejects the usage of the term continuing education to describe the lifelong concept not for the semantic reasons that cross-Durant suggests alone but on both criteria, because it tends to obscure the fact that lifelong education is

compatible with discontinuous learning the semantic criterion, and because it is used in North America to denote a particular type of continuing professional education the historical criterion. It is in fact for Jessup, as against Cross-Durant, this narrow programmatic association of the term with professional education that distinguishes continuing education from the movement's concept of lifelong education rather than any semantic discrepancies such as may not exist.

On the same programmatic criterion Boyle suggests an even more interesting distinction between recurrent and continuing education. The two terms, he says, suggest different social policies advocated and defended respectively by the radical left and the liberal centre. He quotes Griffin on the main differences:

The social policy of continuing education has evolved from the liberal democratic tradition of adult education itself, and it is concerned that the education system should serve the lifelong needs of people in all sectors of society particularly those in relatively disadvantaged groups.

The social policy of recurrent education is much more of an alternative to the existing education system than a response to its inadequacies and failings: it is inclined to a political view of educational institutions, stressing the way in which they create and reinforce inequality.

His own definition of recurrent education, which he supports, is taken from Stoikov. It refers, he says, to:

a global system containing a variety of programmes which distribute education and training of different levels by formal and non-formal means over the life-span of the individual in a recurring way, that is, alternated with work or other activities.

It is substantially in accord with the standard definitions of recurrent education referred to earlier and further illustrates the compelling semantics of the term since he also takes it to mean alternation of education with work or or other activities, though he does not use this point to distinguish it from containing education, as Jessup does.

Boyle's argument, in fact, is that the crucial difference between, in fact, he easy, that determines their programmatic differences. Thus the general approach and the curriculum of recurrent education reflects a humanist emphasis on existentially authentic experience, while that of continuing education has a positivist emphasis on rationality.

If as Jessup argues, the expression continuing education tends to obscure the fact that a lifelong education programme can be a recurrent one, or one that views education as discontinuous with life for its programmatic purposes, this is because it tends by virtue of the semantics of the term, to project an understanding of lifelong education that rules out alteration.

This means, in effect, that semantically continuing education appears closer to the meaning of education with which the UNESCO lifelong education theorists work than does the term recurrent education. If however, one turns to the historical associations of the term, as Jessup describes them, then the difference between programmes becomes immediately evident.

It is now time to ask what the crucial difference between the understanding of lifelong education within the movement programme and that of its closest associates, like recurrent education, for instance, it. There are of course other differences of detail and emphasis, but the really crucial difference appears to be the inclusion within the former's technical or formal definition of education of informal learning processes,

while the other include only the formal and non-formal.
We in fact find that the third defining characteristic of
the programme identified by Dave elaborates the 'term
education to refer to formal, non-formal, and informal
learning and therefore creates this crucial space between
itself and the other programmes.

It is important at this stage to render again explicit
the point that the lifelong education programme of the
movement reflects the choices of its theorists, and this
evidently includes the decision to include informal
learning within its technical definition of education. This
is because this way of arriving at a programme has been
criticized on the grounds that it is not a satisfactory way
of defining education by Lawson, who has expressed
puzzlement with the very concept of lifelong education
on this account.

For, because of the manner of its construction, he
argues, the meaning of the term cannot be sorted cut by
conceptual analysis, he therfore concludes that there is
really no concept of lifelong education at all. Or, more
accurately, he concedes it does exist, but only if one is
prepared to read it into the policy proposals that, in
actual fact appear under the name lifelong education.
And this, for Lawson, is not satisfactory, and he goes on
to show why; the policy proposals themselves, he says,
are handicapped by the absence of those finer conceptual
distinction proposals, there certainly is: one clear proof of
it is the inclusion of informal learning as part of its
meaning of education.

For this inclusion means that the programme it gives
rise to fail to distinguish between the totality of formative
influences which determine our individuality and those
influences which are intentionally chosen to form or
influence us in desired and desirable ways. The claims of
analytic philosophy and the worth of the finer conceptual

distinction recommended by Lawson, and it is not proposed to go over the same ground again appears relevant to this criticism, is that which established an intimate connection between analytic philosophy of education and liberal though the reader will remember the criticism that the former does no more than rationalize the latter under the guise of neutrality. So what conceptual distinctions, arrive at in this case is not more than the rationalization of liberal educational philosophy.

The connection between liberal philosophy of education and both the idea of education for life and the movement's lifelong education programme are the subject of a complete chapter later in the book, which will considered, among other things, the question whether a liberal lifelong education programme is theoretically possible in the sense that it would describe the main principles of the current, liberal programme with a changed temporal dimension and the modifications required to accommodate it. But it is evident that such a programme would be a substantially different one from the movement's.

This last point needs to be made because what Lawson is in fact doing, though evidently not consciously, is to criticize the movement's programme for this fact, for not being a liberal programme. Of course he does not say this, nor believe it, since like other analytic philosophers he evidently thinks that conceptual analysis will establish the truth about the meaning of education, not merely the beliefs of certain philosophers and others.

Informal education

Even apart from Lawson's criticism, however, the idea of including informal learning within one's definition of education is evidently a controversial one. It is therefore important to consider just what it means and what the

criticism of it is about. In general informal learning is distinguished from other kinds of learning by the fact that it is nonintentional. The usual tendency is therfore to distinguish it from education which is commonly taken to refer to intentional learning activities. The standard objection to the proposal to include non-intentional learning within its definition is that the move renders the term education meaningless.

This is, in fact, one criticism often made against Deweyoy his opponents who accuse him thereby of having made education indistinguishable from life. This is because the meaning of a term they argue, depends as much on what it excludes as on what it includes. If it excludes nothing then it includes everything and consequently denoted nothing since it is left with no distinct conceptual space of its own.

A definition of education that includes formal, nonformal and informal learning processes includes everything and excludes nothing. So, according to the argument, it means nothing, or so its critics would contend.

This criticism of Dewey is particularly popular with analytic philosophers of education, but it is also shared by many others who are taken with this argument and have made education stand for wholly intentional learning activities involving teachers; a position which naturally renders the informal contrary to the educational, not part of it.

It will be dealt with more fully in a later chapter devoted to the relationship between Deway's educational philosophy and the lifelong educational which similarly shares Deway's determination to inter-relate education with list in the most intimate way, and is therefore to the criticism if it can be made.

With reference to the analytic philosophers however, it is clear that our assessment of their criticism must take into account the fact that it comes from a theoretic outlook that is obsessed with second order questions or metatheory, with cutting up the language for fine conceptual distinctions. A theoretic outlook that departs from the assumption that the term education stands for a free floating non-contestable concept whose logical territory needs to be carved out of the wider language for general use.

But this is a theoretic outlook which, to repeat the conclusion of the previous section, lifelong education theorists implicity oppose, since their view of education is a radically different one resting as it does on the assumption that it is the name of a contestable programme not of a free floating concept.

Thus, while the concern of analytic philosophers is to exclude from a concept all that canbe distinguished from others, the opposing concern is for what can be coherently and consistently included within the particular programme that theorists are interested in. This is why, for them, the programme defines the term rather than the other way round Lawson's complaint about lifelong education theory, discussed earlier, shows a lack of appreciation of this point.

The more fundamental difference, of course, between Dewey and the lifelong education theorists on the one side and analytic and liberal philosophers of education in general, who insist that all education al learning must be intentional, on the other, lies with the fact that whereas the former are more concerned with the process aspect of education and are therfore basically interested in locating education in the activity of teachers and are therefore, more interested in what teachers should transmit and how, so that they locate education in pedagogical activity.

If education is viewed as process, then, evidently the potential collective effect of all the forms of his learning on the learner's life is what counts and is what is of interest to the theorists and the educator. For isolating one kind of learning away from the others is not only, from this point of view, unrealistic, it also makes a true understanding o the others impossible; this is the sense of the contention that education cannot be separated from life.

If, on the other hand, education is defined as what is learned directly or indirectly through the activity of teachers, then informal learning, indeed all learning from experience or life, is irrelevant to education.

The subject of informal education cannot be left off without some important elucidations relative to the meaning of the terms formal, informal and non-formal themselves as they qualify education. The first is that many educaitonists do not recongnise the non-formal at all as a category in its own right; the usual distinction between formal and informal education. This is the case, for instance, with Dewey who asserts that:

> One of the weitghlist problems with which the philosophy of education has to cope is keeping that balance between informal education and schooling, the more incidental and the more intentional modes of education. but makes no reference at all to non-formal education as a distinct category from the two he mentions. This is not because non-formal learning is not recongnised as education by because the tendency is to bury the non-formal within the category of the informal. Theorists who recognize the only proper distinction to be between the formal and the informal, in fact, tend to include within the latter class all learning that does not belong in the former, Thus, for instance, for Joe Park:

By informal education is meant that planned or deliberate instruction a tutor may provide, or a parent may give a child, or a master impact to an apprentice. But more than that it includes the self education a person may seek through a planned course of reading in the library, or secure through conversation with friends, or obtain by travel or general observation or by use of one or more of several mass media now so freely at hand.

Thus informal education may be planned or deliberately imposed on another, or it may result from self-motivation and be self imposed. Sometimes it may result more from chance than from design. What distinguishes it from schooling is that there is no institution especially provided in which it takes place, although informal education may occur in school even during regular class time.

But, clearly, within this ponderous description, which scarcely allows any space for formal learning even, there is scope for sub-divisions that can be made coherently and effortlessly. Indeed the very ponderousness of the class of the informal as defined by Park cries for sub-division, and this is effected in a clear-cut and economic way by Chazan who furnishes the following technical definitions of each term that have the advantage also, in our case, or reflecting, more or less, the distinctions worked with within the lifelong education literature:

> Formal education: the hierarchically structured, chronological graded 'education system', running from primary schools through the university and including, in addition to general academic studies a variety of specialized programmes and institutions for full-time technical and professional training.

> Informal education: the truly lifelong process whereby every individual acquires attitudes, values,

skills and knowledge from daily experience and the
educative influences and resources in his or her
environment - from family and neighbors, from work
and play, from the market place, the library and the
mass media.

Non-formal education: any organisational activity
outside the established formal system whether
operating separately or as an important feature of
some border activity—that is intended to serve
identifiable learning clienteles and learning
objectives.

One final remark about the relationship of informal
learning defined as in Chazan and the lifelong education
programme. The link between the programme and the
idea of a 'learning society is, as Cross-Durant claims, a
conceptual one because of the inclusion of informal
learning within the technical definition of education of
the former. Since this inclusion makes the very social
environment in which we live educationally relevant.

Contingent 'characteristics'

Cropley, while specifying, in agreement with our
previous analysis, that the only 'characteristic' of lifelong
education into which the concept can be 'unambiguously
defined' is the temporal idea of education 'being
available at all ages', distinguishes further, within the
conceptual area of its contingent 'characteristics' referred
to earlier:

two major ideas which, while not falling clearly into
the first category just described are central to
theorizing about lifelong education, and are not
simply characteristics of the second kind.

The first is the understanding 'embraced by the idea that
systematic and purposeful learning is not confined to
schools'; the understanding just discussed of education as
involving non-formal besides formal patterns of learning,

and as including, therefore, deliberate self-education and possibly the participation of institutions and systems or networks other than the school, in the community. The other is the understanding that lifelong education implies a 'humans' approach to learning which would avoid coercion and concentrate on building into learners in the early stages a positive motivation to learn, against other possibilities.

But, although he groups them together, it is clear that the two ideas, major or otherwise, are not derived from the ideas of lifelong education with the same logical force. The first does indeed follow as a legitimate assumption on practical grounds, since it is questionable whether the extension of education in a lifelong sense could effectively be realized without some broadening of our understanding of education to include other learning agencies than the formal.

It is, however, only a practical assumption that logically has other alternatives, assumption that logically has other alternatives, for it is perfectly possible to conceptualize life-long education without the inclusion of non-formal agencies; there is nothing in the bare idea of lifelong education itself that prevents it from being understood as lifelong schooling, the extension of formal education for life.

This is precisely the fear of Illich and Verne, who express misgivings about the determination of lifelong education theorists to institutionalize the concept. For, they say, the institutionalization of lifelong education could serve to suffocate all the learning initiatives that are currently 'spontaneous' and would turn society itself into a 'global classroom'.

How is this criticism to be met? Before venturing an answer to this question, a little more needs to be said about the statement that the lifelong education theorists

are determined to institutionalize the concept. This would in fact already appear to follow from the simple fact that its elaboration is being referred to as a programme. But this is not so, for programmes need not be intended for this purpose, they can be theoretically defined then left to the initiatives of individuals without any claim that institutions should respond to them. So it is important to stress that lifelong education theorists do indeed intend their programme to be institutionalized.

Not only, they intend it to be so in the most far-reaching way, so much so that in 'concept characteristic' Dave distinguishes lifelong education as 'an organising principle providing a total system for all education' based on 'the universalist principle of education for all at all ages'. Hence, apparently, justifying Illich and Verne's fears.

Lifelong education theorists actually consider the proposal to institutionalize the idea of lifelong education to be the distinctive feature of the movement's programme. Otherwise, as we stated in the opening page of this chapter, and as critics who dismiss the current 1fuss' about lifelong education point out, the ideas itself is an old one. To such criticism in fact Kallen replies in a manner that is typical of the theorists:

> Every major idea can with some good will and much artisanship be traced back to antiquity......, there is great merit in this demarche, as it allows us to see the continuity in human needs and in human thinking, as long as ideas do not become the focal point for policy and action, their political relevance is not obvious. In order to play this role, ideas need to be developed into models that can serve as the basis for policy-making.

And this is precisely the case with lifelong education. While Hawes, with the same intention as Kallen's in mind but replying to the more specific observation that

in early cultures and in primitive civilizations lifelong education was actually a way of life, points out that 'the activities described were conceived piecemeal as a response to particular needs and not as part of a perceived educational philosophy.

The intention to institutionalize lifelong education is not only specified in the lifelong education programme, it is also considered to be a distinguishing feature of the programme. So, to return to the question, how is the criticism of Illich and Verne to be met? The answer must be sought in the programme itself, and this is where the importance of the technical definition of education with which it operates comes yet again to the fore. for the fears of Illich and Verne would be justified only if this definition of education restricted the meaning of the term to formal learning. In fact, as we have seen, the lifelong education understanding of education also includes non-formal, as Chazan's definition shows, is that it refers to 'activity outside the established formal system'.

The second 'major idea.... central to theorizing about lifelong education', the 'humane' approach to learning it is supposed to imply, is not so closely tied to the idea of lifelong education as the first. For it is not obvious that the lifelong education idea need require any such approach either logically or in practice. This second 'major idea' would therefore seem to fall more squarely within the contingent class of 'concept characteristics' identified by Cropley than within the strongly contingent, which, one supposes, would be the class to which the 'major ideas' should belong. This gives it the same status more or less, qua 'concept characteristic', as the rest identified by Dave.

For instance, it need not follow either, from the necessary temporal requirement built conceptually into the term lifelong education or from the requirements of

practice, that the 'general' and the 'vocational' aspects of learning referred to in should interrelate or interact together within the same programme.

A conception of lifelong education governed by purely economic or instrumental considerations could, for instance, translate itself in purely vocational terms, while, from a different point of view, a conception of lifelong education translated into 'general' or 'cultural' terms would exclude the vocational element altogether. Therefore, as with the claim with the 'humane' direction of the lifelong education programme, the princip ie that they should interact is a purely programmatic ne reflecting a choice, pure and simple.

Theoretic difficulties

The use of words like movement and 'programme', and the setting up of Dave's 'concept characteristics' as a synthesized version of the lifelong education programme will so far have conveyed the impression of a clear and well-order lifelong education theory, with well-defined concepts and a coherent structure of principles both operational and ideological. That impression is however quickly dispelled by Cropley's 'stocktaking' of the reaction to the lifelong education literature over the years:

> Much has been written about lifelong education in the last few years. The idea has been advocated with almost 'theological' fervor, as one writer put it. By contrast, it has been criticized as a meaningless 1elastic concept'.

Cropley also ventures his reasons why the same body of writing should provoke such contrary and contrasting views as the ones he quotes:

> The term is used in a variety of ways. For example, in one sense it refers to what Ruegg called 'a utopian

idea' which is, at best, capable of stimulating people to think about education, but is not itself a goal and does not provide guidelines for change. Long has discussed in detail what might be called the 'philosophical' conceptualization of lifelong education. At its most superficial level this approach reveal 'the mystique of education' according to which, since education is a good thing, more of it would be even better, and lifelong education would clearly be the best of all. As long put it, the view is also sometimes taken that learning is almost synonymous with living, so that to talk about lifelong education is almost the same as talking about lifelong living, and therefore requires no further discussion.

Criticism, in other words, is leveled at the programme at different levels. That of Ruegg and Elvin, for instance is aimed against the general theoretic approach in the literature which both describe as utopic. But it is seen differently by Pucheau, who describes lifelong education, by contrast, as an 'elastic concept'.

The criticism of the former refers, in effect, to the direction taken by the early literature of the movement and is an accurate description of that literature, as will be shown in the coming section where 'the state of the theory' will be discussed. The latter's criticism, on the other hand, probably refers to work like that of Long who, as Cropley says, attempted something like a conceptual analysis of lifelong education, with the results described by Cropley.

Long's exercise in fact shows up the limitations of conceptual analysis where the terms involved are stipulative, revealing the programmatic prescription of a theorists or group of theorists, rather than concepts that evolved in the language, for the net result of his efforts is a vacuous tautology. Lawson, as we saw earlier, ruled

out the possibility of any such analysis, though he considered this a deficiency in the concept rather than a limitation of analysis.

The only possibility for conceptual analysis to yield any results in fact, in this case, would be, Lawson seems to indicate, to submit the concept of education, rather than lifelong education, to analysis, then prescribe the outcome for life. But this, we have said, is contrary to the implicit theoretic orientation of the movement's programme which defines education more broadly and is more interested in 'policy' than in 'conceptual truths', and would, in any case, produce an utterly different programme if one conceptualizes education in the manner described by analytic philosophy of education.

What is important, from our point of view, about the contrasting criticism of the lifelong education literature described in the previous paragraph is that it demonstrates that the literature is complex not unitary, embracing a plurality of theoretic approaches of which the utopic and the analytic may be but two, rather than representing a single paradigm. It is also clear that this pluralism creates problems for the theoretial presentation of a unitary programme for the movement, particularly if the theoretic approaches are contrasting as is the case with the two described.

The other difficulty that emerges from the criticism quoted by Cropley is one we have discussed already a few pages back. Is the lifelong education programme a 'trap' permitting perpetual control over people, as which and verne contend? The possibility that it could be is frankly admitted by the representatives of yet another theoretic approach within the literature which we will refer to as the 'pragmatic' and which will also be discussed in the next section, who admit themselves preoccupied by it.

Our earlier discussion of the problem concluded that the inclusion in the programme's technical definition of education of other than formal learning indicates that its intention is not to turn the 'learning society', which it speaks about, into a 'global classroom'. And yet the objection of which and Verne, and their general description of lifelong education theory as 'utopic' by Ruegg and Elvin, raise the question whether the normative aims of the programme, the part of its core that is politically ideological rather then educationally so, are sufficiently well defined to avoid ambiguity.

The criticism does not indicate that they are. In fact we saw earlier that Cropley claims a 'humane' direction for the programme. our subsequent discussion of this claim however showed that, as the criticism above also indicates, it is not necessary that a lifelong education programme, defined in terms of its operational characteristics only, should be humane. One also notes among Dave's 'concept characteristics' the claim that 'The ultimate goal of lifelong education is to maintain and improve the quality of life'. There is not however any subsequent elaboration of what this means in more concrete terms. As a normative statement. Therefore, it is about as enlightening as Croples's.

Cropley's own more condensed version of Dave's list, which he similarly claims to be the comprehensive one implicit in the publications of UNESCO', serving it as an initial working definition of lifelong education, contains an interesting if subtle development. The full version is as follows:

Education should:

(1) last the whole life of each individual:

(2) lead to the systematic acquisition, renewal, upgrading and completion of knowledge, skills and

      attitudes made necessary by the conditions in which
      people now live:

(3)   have as its ultimate goal the promotion of the self-
       fulfillment of each individual;

(4)   be dependent for its successful implementation of
       people's increasing ability and motivation to engage
       in self-directed learning activities;

(5)   acknowledge the contribution of all available
       education influences, including formal, non-formal
       and informal.

The fundamental points can, in actual fact be seen to be
substantially those of Dave, though in more economic
form since the description limits itself to the barest
principles. The interesting development t referred to
above, which naturally regards the normative statement
of the programme, is point which announces that the
ultimate goal of the programme is the self -fulfillment of
each individual as against the statement in Dave that it is
'to maintain and improve the quality of life.

    Cropley adds that self fulfillment depends on
'people's increasing ability and motivation to engage in
self -directed learning activities. Which is, again, a more
specific re-statement of 'characteristic' or Dave's list
which says that the 'three major requisites' for the
individual's lifelong education are' opportunity,
motivation and educability'. What is conspicuously
missing in Cropley, as compared with the 'concept
characteristics' is the distinctive social dimension added
to the concept by the latter in points and of the list,
particularly in the latter where Dave states that 'lifelong
education is rooted in the community.

    Does it denote a change of direction, a shift of
emphasis in the interim between the publication of the
two lists, in the movement's ideological viewpoint? The

question will be answered later. The general picture that we require at the moment has already begun to emerge.

Although terms and expressions like 'self-direction', 'the quality of life', and, as we shall see later, democracy', in particular, are bandied about everywhere in the literature, more often than not accompanied by rhetorical statements in their regard, there is nowhere any attempt towards a deeper analysis of them, per any attempt towards integration them into a coherent ideological position which would give the programme an unambiguous position which would give the programme an unambiguous normative direction.

The programme appears to lack that philosophical underlay against which it could measure itself. This notwithstanding Cropley's reference to a readily distinguishable 'philosophy' which he claim it have:

> The literature on lifelong education... makes it clear that majority of writers in the area have indeed accepted, implicitly if not always explicitly, certain beliefs about the nature of man, good, society and education. In this respect there is an identifiable 'philosophy' of lifelong education, if agreement between thinkers concerning goals and values can be said to involve a philosophy. This 'philosophy' is loosely humanitarian and humanistic in nature: in theory, at least, writers on lifelong education would therefore not accept that any and all practices that have the effect of extending education throughout life reflected the 'philosophy' of lifelong education.

This is, one would agree, about. There are indeed goals and values held in common within the literature, statements that appear repeatedly in the works of different writers, declarations about the value of individually, the importance of self-realization as an educational aim, the indispensability of democracy as a measure of the quality of life. But they only qualify as a philosophy, as loosely humanistic.

Humanism is already a 'loose' enough philosophy as it is, and is the next chapter will show: what does 'loosely humanistic' mean? Can a 'loosely humanistic philosophy define a suitable normative direction for an education programme? The fact that the lifelong education programme with its 'loosely humanistic' 'philosophy' gives rise to accusations like those of which and Verne, notwithstanding what Cropley says, indicates that it can not.

Cropley distinguishes two distinct theoretic trends within lifelong education theory. The work 'Trends is actually Ireland's, who makes substantially the same analysis as Cropley's. It fits well Cropley's further assessment of the differences between them as one of 'emphasis' rather than one than one that reflects any deep, underlying, operational or ideological disagreement. The principles the two 'trends hold are, in fact, similar: they are the basic principles of the programme outlined by Dave and Cropley. What separates them, essentially, is their different manner of theorizing about lifelong education and of presenting the programme.

The difference can be expressed succinctly by stating that whereas the one is more interested in the construction of detailed future models' of lifelong education, and therefore reveals an 'optimistic and essentially utopic nature', the other is more interested in the practical possibilities of applying the operational principles of the lifelong education programme to different existent societies. The outlook of the former could therefore be described as 'utopic', While that of the latter could be called 'pragmatic'.

The 'pragmatic' appeared after the 'utopic' and, largely, in reaction to the criticism leveled against the early writing from different quarters. Some of this

criticism was discussed in the section before this one, and the major point is summarized in Elvin's critical review of *Learning to be*, which is perceptive in some ways and extraordinarily unfair in others.

Elvin attacks the report for its tendency to take refuge in rhetoric where some form of normative commitment is demanded, and our earlier discussion indicated this state of affairs as symptomatic of the 'utopic' trend. The reaction of 'pragmatic' theorists to this criticism has not, however, concentrated on rectifying this deficiency, though, as was pointed out earlier, they are particularly sensitive to the 'dual potential' of an operational lifelong education programme to act as an instrument of repression just as much as liberation. Rather, they have limited themselves, as Cropley's description implies, to proclaiming humanistic values, and have turned towards the 'neutral' social sciences for their theoretic approaches. In this way they avoid the charge of rhetoric and abstraction leveled against their predecessors while refraining from any deeper ideological statement.

A primary example of this approach is Gelpi, who believes that lifelong education practices will be improved not by ideology but by sociological and comparative work; particularly by analysis of the obstacles that impede the operationalisation of the lifelong education programme in localised and international contexts.

Gelpi, as was indicated that perhaps currently the outstanding, figure in the lifelong education movement. This is partly because of his position within UNESCO and partly because of his prolific contribution to the theory of lifelong education. The former means that he is extraordinarily well placed to monitor the lifelong education programme at the international level and to

engage in the kinds of analysis just referred to. Gelpi, in fact, is interested both in the problems that inhibit the exchange of innovative views and practices at the international level and those that hinder the lifelong education programme at a more localised level, and he sees both aspects as closely interrelated together.

It is therefore important to consider how he views the lifelong education programme which has germinated in the literature. Clearly he adheres to its central strategic principles and to the programme's technical definition of the term education, but, at the same time, in accordance with the outlook of the pragmatic trend which he supports, for him, lifelong education 'is based on a dialectic it is not an absolute theory'. In other words, for Gelpi, within every society the concrete operationalization of the concept is achieved by the dialectical interaction of the operational principles of the programme with the social forces at work, particularly those that affect the productive sector.

But although he set such stock on the prevalent socio-economic conditions, he does not, as Ireland points out, share Vinokur's view that a classless society is a necessary pre-requisite for the implementation of the programme.

This is because Gelpi believes that in very society, no matter how repressive, there exists autonomy for educational action of some kind however small, and that this autonomy is expressed by the presence of 'progressive' individuals within it, even though he does not underrate the political forces against their emergence and subsequent influence any more than he underrates the problems of exchange at the international level. It is these individuals, Gelpi stresses, who need to be attracted to lifelong education; they are the potential leaders of the 'long march through the institutions' required to implement its programme.

Gelpi is therefore against 'imported models' of lifelong education. By contrast he affirms the need to bring the dialectical nature of the programme to the attention of these people since they are likely to be taken in by the current misrepresentation of it as something belonging to the rich, technologically developed countries of the world, as is currently happening with some of the more 'progressive' people in third-world countries who are set against it.

Gelpi makes it clear that the people he has in mind his 'progressive' educators, are not professional teachers, or at least not necessarily so, they can, and often do, come from different walks of life and can belong to any social group. Gelpi is as conscious as the other 'pragmatic' theorists of the 'dual potential' of the lifelong education programme, and as sensitive to the fact that as pure strategy it can be used by governments to create the most efficient from of conservatism possible. Thus he describes the tension it provokes theory-wise, as between:

> an idealist approach and a negative moralist approach which is in fact also an idealist approach.

The solution to such a tension lies with 'a sociological and historical approach to lifelong education' which will give those struggling for reform and innovation insight into the opposing socio-political and economic forces already at work in their society.

Thus the dialectic of the programme works as much against the conservative forces within society as the reformatory; in this sense the struggle to implement the lifelong education programme cannot but be a political one. But what about political ideology? Granted that the struggle to effect educational change must be a political one and that the dialectic described as required will therefore not be anything but the political forces at work involved in the struggle—will the struggle itself over

strategy not be defined by the strugglers in terms of more concrete underlying commitments of a political kind?

Gelpi, in point of fact, does state his own political ideology in different places. Ultimately he sees lifelong education as ideally part of a process whose ultimate objective is the achievement of a democratic egalitarian socialist society in which everyone participates on an equal footing.

But at the same time he believes that utopic visions of this kind need to be balanced by hard realities which will fully expose the difficulties in the way of progress towards the ideal, and the dangers inherent in the lifelong strategy itself.

The fact that he does identify a set of ideal ideological principle for the lifelong education programme in effect, means little, for their systematic philosophical development is not part of his theoretial research programme.

One could in fact say that his over political beliefs are kept in the background, but this is because underlying his research programme lies a faith in the immense power of educational strategy in itself to fulfill human goals through the very democratization and dissemination of knowledge which the lifelong education programme implies and through the very growth of the number of individuals committed to it.

A similar optimism may be why theorists of the pragmatic trend in general, tend to be satisfied with an ideological commitment to humanism and to humane educational practices without feeling the need for nay deeper specification of what this means.

But there are other reasons that could be just as compelling for adopting humanism as an ideological position. One would be Lengrand's who argues that the

established ideologies, liberalism, Marxism etc., as well as the leading religions,are currently in crisis and are therefore both incapable and unqualified to guide individuals living in times when the berry beliefs and values they possess are constantly challenged. The other, very different, one could have to do with Elvin's hypothesis about the lack of ideological commitment of the Faure report:

> the necessity of abstaining from overt criticism of the social and political regimes within which, and often against which, educational reformers have to work, has meant that M. Faure and his colleagues could not go into their problem as thoroughly and penetratingly as an independent scholar might.

It could, as this criticism says, be an imposition on the movement forced on it by its UNESCO sponsorship. Another reason still could be the need to present a broad homogeneity of outlook within the movement, which would not be a 'movement' otherwise, which could only, perhaps, be obtained by adopting an ideological underpinning for it that is permissive enough to embrace nearly everything. We could only speculate which of these and other possible hypotheses could be the right one. Certainly, the term humanism has such a wide reference that it is capable of serving the purpose well if it is adopted deliberately to avoid specific ideological commitment.

2

Lifelong Learning

Education is the formation of manners in youth; the manner of breeding youth; nurture. Among writers on education it is not only those of a conservative turn of mind who demonstrate the same attitude. Thus Comenius, in the table of contents of the Great Didactic, outlines his basic principles as follows:

— If a man is to be produced. it is necessary that he be formed by education.

— A man can most easily be formed in early youth, and cannot be formed properly except at this age.

Locke's prescription for education stresses that virtue is to be attained by the formation of good habits through a long and rigorous discipline of the appetites throughout childhood and youth. Rousseau's Emile's education is finally completed at the age of 20, and it is enough to enable him to cope with all the subsequent vicissitudes of an improbably eventful life.

Montaigne sums up the tradition by quoting a story from the Greeks: "Agesilaus was once asked what he thought most proper for boys to learn. 'What they ought to do when men' was the reply." In a static society it is possible to foresee with some confidence the role which a youngster will play when he is grown up, and what he should do in that role to ensure the conservation of the

wellbeing, real or assumed, of the society to which he belongs. In a society of which change is more characteristic than continuity, to predict future adult roles with any certainty, or what actions they will call for, is impossible.

It is true that no society has ever been altogether static, that every society is always in a state of becoming, but in modern industrialized societies the rate of change, based on the deliberate expansion and purposeful application of knowledge, has no precedent. The difference in degree is so great as to create a difference in quality.

Of course, however rapid the changes which a society undergoes in its circumstances and material conditions, it is likely to have beliefs about certain fundamental attitudes and behaviour patterns which is will try to inculcate in each new generation.

This process of socialized goes on in the family, and it may be the function of specialized institutions as well, of which with us schools are the chief. But this is educating the child in what he must be, both now and in later life, not what he must do when he is a man.

Another characteristic of the traditional view of education is to regard it as a process by which one person-the teacher-does something to another-the pupil. In fact, what matters is what the pupil does, what mental or physical activities he is persuaded, by one means or another, to undertake.

Each man must learn for himself; it is an individual, internal experience, and no one else can do his learning for him. However, at least until recent years, the did aspect of education and the role of the educator have been emphasized more than the learning aspect and the role of the educand.

This follows partly from the customary association of education with certain institutions, notably schools, colleges, and education in which the gap in age, and therefore experience, between the teachers and the taught almost inevitably produces something of a de haut en bas attitude, with an emphasis on the teaching rather than the learning function. The current changes in schools in this country are essentially a reversal of this emphasis.

The identification of education with schools, colleges, and universities obscures the fact that learning starts before school-age, and that it does not cease with attendance at school, college, or university. For some men and women learning continues until almost the end of life.

William James believed that it was almost impossible for anyone over 25 to acquire any really new habits or new ideas. Everyday observation seems to refute James's opinion and indeed a good deal of research during the last years goes far towards corroborating the conclusions prompted by common experience. That intelligence declines after reaching a peak somewhere between the year of 15 and 25 has been shown by, amongst others, Dr. D. Wechsler, but deterioration in intelligence does not mean ineducability. Dr. D. B. Bromley says:

> As far as we know nothing can be done to retard or prevent this decline though we may try to limit it by keeping physically fit and intellectually active. In some circumstances it is possible to compensate for an age decrement in intelligence by using what intellectual resources we have in a fuller and more efficient fashion. This may sound paradoxical but all it means is that, by rearranging our methods of learning and thinking, we may make up for a slight loss in ability.

This view is borne out by the work of Dr. Eunice Belbin and Dr. R. M. Belbin, of the Industrial Training Unit, who have demonstrated that:

Where an appropriate method of training can be developed, older trainees often achieve results comparable with those of their younger colleagues. Training Method appears to be far more crucial for the old than for the young.... It seems consistent with the evidence to argue that trainability, adaptability and flexibility of mind have a certain common physical basis which physical ageing affects untavourably, but that this can be compensated by practice in modifying and adapting behaviour... Learning in middle age and even late maturity may on longer become an exceptional activity. It is our hypothesis that such activity will not only improve the vocational qualifications of adults, but prolong that flexibility of mind which is rated so highly in the changing of jobs.

Undoubtedly certain kinds of original thinking do not occur after the age of 25 or 30; we wait for the spark from heaven, but still it delays. Dr. E. H. Leach, generalizing a little too expansively perhaps in his Reith Lectures, advised the oldsters to quit stage and be about their business. But that cordial gerontologist, Dr. Alex Comfort, rejected Dr. Leach's sweeping conclusions.

There is no physiological bar to remaining adaptive, some attitudes do decline with ageing from a fairiy early age, but in fact we seem to compensate for this by greater experience, and there is no period when new skills cannot be learnt. In some people you get a decline in originality, but I think this depends on their personality rather than on their age... It is probably our own cultural expectation and not our brain-cell number which determines whether we are rigid in old age or whether we are adventurous and adaptable.

The accumulated wisdom of generations tells us, in proverbial form, that we cannot teach an old dog new tricks, so we rarely try. There is another proverb, of at least equal validity, to the effect that if you give a dog a bad name, it sticks. If we categorize individuals or groups as ineducable they will almost certainly prove so. Lifelong learning is not only feasible for most men and women; it is also desirable and perhaps essential. Twenty-five years ago Sir Richard Livingstone expressed the need succinctly:

> What lovers of paradox we British are Youth studies but cannot act; the adult must act but has no opportunity of study; and we accept the divorce complacently... We behave like people who should try to give their children in a week all the food they require for a year; a method which might seem to save time and trouble, but would not improve digestion, efficiency, or health.

Livingstone wrote as one nurtured in the liberal tradition which had its roots in classical learning and which was conscious first and foremost off a man's significance as a citizen as a political being.

The authors of the famous 1919 Report of the Ministry of reconstruction Adult Education Committee, in some of whom the ferment of T.H. Green's teaching was still at work, described adult education as "a permanent national necessity, an inseparable aspect of citizenship should therefore be both universal and lifelong".

The economic recovery of the nation the sound exercise of the new spirit of assertion among the rank and file, the proper use of their responsibilities by millions of new voters, all aliked depend on there being a far wider body of intelligent public opinion after the war than there was before, and such a public opinion can

only be created gradually by a long, thorough universal process of education continued into and throughout the life of the adult.

So expressed, the need for the continuance of education appears to be solely in the interests of well-ordered political society based on a sound economy. The social need is undoubted, but so also is the need of the individual.

Of course individuals exist only in societies and societies consist of individuals, yet to distinguish the needs of the individual from those of society is convenient for purposes of discussion. A man cannot achieve, or even discover, the potentiality of which he is capable unless he continues to learn; only so can he make the most of himself.

Anyone acquainted with WEA and university tutorial classes, or colleges such as Ruskin, Hillcrcft, Harlech, Fircroft, and Newbattle Abbey, can point to numbers of men and women, working as miners, routine clerks, shop assistants, or factory hands who, in their twenties or thirties or forties have discovered their abilities and have been able to qualify for intellectually more rewarding jobs such as teaching, social workers, and trade union organization.

But how many potential teachers, social workers, and trade union organizers, frustrated through poor schooling in their early year, remain undiscovered in mines, offices, shops, and factories? "Youth shows but half", indeed, but for many the other half remains unrevealed, and the possibilities that are available only to the adult, with his broader experience and maturity of judgment, go undiscovered, unexplored.

It may be true that in a simple and static society a man soon exhausts the range of experiences open to him

and that hid educational needs to make sense of them are minimal. In a complex and rapidly changing society the needs are of a different order. Nowadays for a man to live at the height of his times calls for a strenuous and pretty continuous struggle; and lest that be thought a dismal prospect, it is worth recalling the pleasant simile which Halifax employed to describe the struggle for truth. To think of adult education as being merely remedial, as the poor man's opportunity to make good some of the deficiencies of his schooling is to see twentieth-century Britain through Victorian spectacles.

However, in a rapidly changing society it is the social need for the continuance of education that increasingly makes itself felt. There is, most conspicuously, the vocational need. It cannot now be assumed that when a young,man or woman had finished his or her apprenticeship, or taken a university degree, or completed a course of professional training, he or she is set up for life. Some men and women will find that the jobs fir which they were trained disappear long before they themselves reach retiring age.

Unless they learn a new job they will join the ranks of the unskilled or the unemployed. The Industrial Training Act, 1964, is a recognition of this disagreeable truth. It is not only in industry that, because of changes in techniques and processes, the worker must continue to learn. It is arguably even more important for managers and administrators, faced with the need to understand and utilize new ideas, not only in technical processes but also in economics and in industrial psychology, industrial sociology, and industrial relations.

In the professions, most conspicuously perhaps in medicine and engineering the man who does not keep himself up to date is at the best inefficient and at the worst dangerous. Sir Eric Ashby's suggestion a few years

ago that university degrees in science should lapse after ten years unless refurbished dramatically drew attention to the disconcerting acceleration in the rate of growth of knowledge, at least in certain fields, and this is, indeed, the practice in some countries, as for example, France and the USSR, where certain licences are not valid, without refreshment, beyond a specified period.

The surgeon and the physician, the civil engineer and the accountant, the teacher and the librarian, as well as the fitter and turner, the machine-minder, and the chargehand, will all have to go back for periodical "retraining". For some it will not be a welcome experience, and, as Doctors Belbin have said: Many of the future problems of adult reluctance or inability to learn might be solved if today's young worker could build continued learning so fully into his habit pattern that he took it for granted."

Whilst it is true that the vocational element in lifelong learning is important, there is a danger of giving it undue emphasis, of mistaking part for the whole. Other aspects of lifelong learning are no less important. Moreover it is by no means clear what proportion of mean and women are, or are likely to be, engaged in work that requires a high level of training, or frequent retraining.

There is a real danger that where intelligence and skill exceed the job requirements, over qualification will result in frustration. No doubt this does not apply for example, to nuclear engineering, electronics, pharmacology, surgery, and other fields in which constant and spectacular advances of knowledge are being made. But these are not the industries in which the big battalions are employed.

The distributive trades account for more workers than all forms of engineering put together; transport and

communications for three times as many as the chemical and allied industries. There seems no prospect that shop assistants, but drivers, railway porters, and so on are going o be faced with sudden innovations due to technological developments.

For many men and women, probably the majority, the working life will involve, as it has done in the past, gradual adaptation to changed conditions and almost unnoticed informal acquisition of new skills rather than a series of cataclysmic revolutions and fresh starts.

A good many jobs can be picked up well enough on the sitting next-to-Nelly principle. Ironically, learning how not to work, how to occupy one's time agreeably in retirement, may be more difficult to pick up, because for the most part retirement is a solitary occupation with no experienced Nellies to sit next to. The social disengagement which only too often accompanies old age would be mitigated if lifelong learning became an accepted habit.

It is a mistake also to stress too much the economic significance of lifelong learning. An industrialized society is so dependent upon education for its continuity and development that there is a tendency to see the maintenance of economic prosperity as being the raison d'etre of education.

This narrowly utilitarian view of education, thus explicitly reflected on our actions and our arguments. Perhaps a materially poor society must adopt a utilitarian attitude towards education, but a society which has achieved a fair measure of affluence, whether compared with previous stages of its own history or with other societies in the contemporary world, can afford to take a more liberal view, and recognize that education is, quite simply, part of the Good Society; it is a good in itself, an end, not merely a means to an end.

Scientific and technological changes are not going to revolutionize their jobs, does not mean that they will be unaffected by scientific and technological development, but they will be affected as citizens, in their ordinary everyday lives, more than as workers.

Technology impinges on social life at a hundred points, calling for adjustment to change and presenting new opportunities for enhancing the quality of life. Unless lifelong learning is a reality, the adjustments may be uncongenial because not understood, and the opportunities will be neglected.

In social life the technological developments which have had the most fundamental consequences are those associated with transport and communications, for they have created new sets of human relationships. We can no longer live in small, close-knit, communities insulated from outside contacts; the ubiquity of the printed word, the immediacy of radio and television, the normality of air transport, the cheapness of the bus, mean tha people are brought into contact with one another as never before.

The shrinking of the world that has resulted from faster, cheaper, and more accessible means of transports and communication has become so much a cliche that its consequences in terms of new human relationships are forgotten.

New relationships create new moral problems. In Elizabethan England the parish was the accepted unit for organizing the communal relief of poverty; parishioners were neighbours, and both on grounds of Christian charity and of self-regarding interest it could be seen that there was a responsibility not to allow them to starve. It is not easy today to see where the geographical limits of responsibility are to be set, if they are indeed anything less than world wide.

This is a new state of affairs into which the present generation has been pitched without much preparation for dealing with it. The days are past when relationships between nations could be left in the hands of a small number of professionals. In a country which tries to live an operate as a democracy, its conduct towards other countries is a matter o general consensus and collective responsibility.

Even under the most favourable conditions it is a responsibility difficult to exercise, and without "a long, thorough, universal process of education continued into and throughout the life of the adult" there is little hope that it will be exercised wisely.

In the social life of Britain the conspicuous and momentous change wrought during the last two decades by the transport and communications leap forward has been the immigration of men, women and children from other countries, with physical characteristics, and sometimes with languages, religions, and patterns of behaviour different from the indigenous.

Thousands of people have had to work out new human relationships, in situations unlike any they have previously experienced. It is easy to preach general doctrines of tolerance and goodwill, but something more than that is needed for people to be able to understand the situation into which they have been plunged, often involuntarily. One main purpose of schooling is the socialization of the young; now the process of socialization cannot stop with school, but has to be continued into adult life.

These are only a few examples of social changes resulting from scientific and technological changes. Even more important are the social, political, and moral questions which will have to be faced in consequence of advances in biology.

Man, having brought his physical environment under control, is well on the way to being able to determine his own numbers and his own qualities. How ought he to use the new knowledge-and who is "he" for this purpose? Will "he" able to answer the question without more study and reflection than school or university permits? To do nothing, to leave everything to chance or to nature, to neglect the possibilities that the science of genetics brings within reach-even this is to make a decision.

The determination how their knowledge should be applied is no a burden to be thrust upon the geneticists themselves, nor a responsibility which they should be allowed to undertake, even if they wished to do so.

The decisions must be the responsibility of society as a whole; it will be a tragedy for mankind if they are taken ignorantly and carelessly. One conspicuous consequence of the extension of biological knowledge and the improvement of medical skills is that more of us are living longer. Common prudence suggests, therefore, that the preservation of the *sanum corpus* takes on increasing importance, and that means something more than absorbing the right drugs at the right time.

It seems very likely that if we treated our bodies more intelligently we should live out our ling lies more happily. Some people go to keep-fit classes, indeed, but they are the peculiar minority, and keep-fit classes, in themselves, are not a complete physical education.

It is scarcely rational that most of us are more concerned about the fitness of our only, but certainly a main motor-cars than of our bodies. We are taught, compulsorily, how to operate our motor-cars, but not many adults know much about operating themselves, and the medical profession shows little anxiety about the laity's ignorance.

One by-product of the economic prosperity that has resulted from improved industrial technology is the "democratization of culture", to use a term more frequently employed on the Continent than in this country. In one aspect it represents an increase in the number of people having contact with and finding satisfaction in those aspects of accumulated human achievement which are commonly understood by the word "culture".

It is only when men and women are free from the constant physical problems that accompany poverty—at least in a country with a climate like ours—and have some time to themselves that they can begin to test and savour or reject the human achievement in such fields as literature, the natural sciences, music, the visual arts, engineering, architecture. Cultural interests may develop at almost any stage in life if something of the natural curiosity of childhood can be preserved unvitiated living.

One criterion of a good society is the extent of the opportunities and the encouragement which it gives for the development was of cultural interests. In the nineteenth century the operative ideal was political equality, which formally, and in fair measure in reality also, has been achieved, which normally, and in fair measure in reality also, has been achieved.

The concern for social justice in the twentieth century takes the form of a striving towards, if not economic equality, at least an economic leveling. Perhaps the twenty-fist century will take as its operative ideal equality of cultural enjoyment.

There are those who find this a suspect doctrine, who see in the high culture of the past only the toys of a privileged minority, unrelated to the needs of today, who find truth only in the achievements of peasants and working men, and who believe that a superior class

allows the lower classes to have some access to its culture only in order to corrupt their values and manners and to suborn them from their true end, to challenge the privileged position of the superior class.

No one seems actually to have detect4d a group of peers of the realm or members of the Athenaeum in such a conspiracy, but there is something in the criticism, in so far as the undiscriminating acceptance of past achievement may obscure the need for the constant challenge of accepted values, and distract attention from the range and extent of contemporary achievement. Indeed, one aspect of the widened access to culture is the opportunity for men and women to make their own contribution to the culture of their generation.

This is one of the purposes of lifelong learning, a purpose in which the French "socio-cultural" approach to adult education is more relevant and more reading than the British typically didactic approach. It is recognition of the importance of leisure, a part of life as important in our industrializes society as it was to the Athenian citizen.

This is a convenient point at which to say something of the relationship of learning and education. We learn in an enormous variety of ways: because we choose because we must; systematically or casually; intentionally or subconsciously; from the works of philosophers or from gossip in the pub; from travel or from cultivating our own gardens; from newspapers, television, radio, from books, drama, music; from watching and imitating others whose skills we admire; simply from living.

Education has been variously defined, and there is no need to add to the collection of definitions. For our present purpose it is intended to be understood in a rather simple-minded way as opportunities deliberately

contrived with the purpose of creating situations favourable to the process of learning. Because the opportunities are deliberately contrived it follows that there must be a conscious initiator, that is an educator, whether it is the Secretary of State for Education and Science or Fagin, a powerful local education authority, a three-man self-improvement society, or an individual educand following the course of study which he has set himself.

For reasons which have already been advanced— and they are certainly not exhaustive—it is important that lifelong learning should come to be seen as normal and as necessary. "Lifelong learning" is not a particularly felicitous term; to some it will seems a bit folksy, and to others it will smack of a sentence to many years' had labour.

"Continuing education" sounds rather better, but it is already used, especially in North America, to denote in particular continuing professional education, and it tends also to obscure the fact that lifelong learning is compatible with discontinuous education. There is a time to seek and a time to lose, a time to keep, and a time to cast away; different phases in the life of a man or woman bring different interests, different problems, different potentialities, and from organized forms of education.

Discontinuity in education is natural; discontinuance of education is like a mental amputation. It seems that we shall have to put up with the phrase "lifelong learning" for want of one that is equally accurate but linguistically more becoming.

If it is accepted that the education of adults has the order of importance that has been asserted, who is responsible for it? The immediate answer must be that every adult is responsible for his or her own education. It is not quite unthinkable that some adult education might

be made compulsory by the state-learning how to draw a bow or how to wear a gas-mask, perhaps-but the examples are sufficiently far-fetched to prove the rule that in a country which professes a liberal democratic way of life, adult education is, and must be, a voluntarily undertaken activity belonging to that segment of life in which a man is autonomous.

That a responsibility rests on each individual adult is only a partial answer to the question. The way n which the adult exercises his responsibility will depend upon the mores of the society of which he is a member.

Most of us behave most of the time in the way which is expected of us. It is a sign of a good society that it pitches its educational expectations high, that its members feel that to continue their education has social approbation, is indeed the normal and proper thing to do. That is, today, the attitude of part of our population, probably rather less than half; amongst the remainder the continuance of education is rejected as being abnormal, it receives social disapprobation, and the individual who undertakes it is conscious, painfully or arrogantly, that he is not as other men. We have two nations, but not quite as Disraeli saw them; we have two cultures, but not in C.P. Snow's sense.

A dichotomous society, in which the separation is on the base of interests, whether material or incorporeal, may perhaps manage to hold together in spite of internal strains, but where the separation is a manifestation of fundamentally different values held by the two segments, a long and happy future for the society seems contra-indicated.

To discover why, for one half o our people, learning in some form remains a persisting activity, whilst the other half opt out for good as soon as they have left school, if not before, would undoubtedly highlight some

disquieting features of our society.Certainly those who opt out are likely to be the children of parents who took the same line, and in all probability their own children, in turn, will act as though intellectual curiosity, learning, education, are not for them. The two nations tend to perpetuate themselves and their mutual isolation.

The major responsibility for adult education must, therefore, rest with government. In the modern world the well-being of society is an important function of government, and in every state education is accepted as a public responsibility, whether exercised by central or local organs of government.

It must accept this responsibility because of its concern for the quality of social life, with which education is inextricably bound up. It must accept the responsibility, too, because much of the organization of education needs to be done on a communal basis and to be financed from public funds. In this respect, education is in the same category as road building, refuse collection, national parks, sewage disposal, and protection against fire.

It is a hundred years ago that state, by the Act of 1870, recognized an obligation to ensure the general availability of elementary education. Its concern for secondary education dates from 1902, and for university education from 1919.The Education Act, 19444, spelt out the responsibility in specific terms. We now have a Secretary of State "whose duty it shall be to promote the education of the people of England and Wales and the progressive development of institutions devoted to that purpose."

The people of England and Wales include the adults, as well as the children and adolescents, although this seems scarcely compatible with the inconspicuous concern evinced by Secretaries of State for their

education. Public expenditure on adult education is impossible to calculate exactly. It may amount to —10 million a year, but however it is calculated it amounts to less than 1 per cent of the total public expenditure on education. The Department of Education and Science is overwhelmingly child-centred.

Secretaries of State may exhort local education authorities to look to their primary education, their secondary education, their youth service, their technical education, but rarely is any aspect of the education of adults mentioned. And for local education authorities adult education remains of peripheral interest, regarded almost as work of supererogation.

This is perfectly understandable. Adults, after all, are expected to be able to look after all, are expected to be able to look after themselves, whereas children have traditionally been treated as wards of society. A cynic might add that there are neither profits nor votes in adult education. If a government's duty is to respond to popular pressure the neglect of adult education is not only understandable but also correct, for the popular pressure for adult education has been small.

But since no government in this country could conceivably take so neutral a view of its functions, and since adult education becomes increasingly important to the well-being of society, the neglect does not accord with the character in which twentieth-century society clothes its governments.

Adult education will not get the necessary attention unless the responsibility of government is recognized and accepted. J.S. Mill warned against government monopoly in education: "Nor is it to be endured that a government should, either de jure or de fact, have a complete control over the educatin of the people.

To possess such a control, and actually exert it, is to be despotic". There seems little danger of despotism in adult education, exercised either from West Minister or Curzon Street, town hall or country hall, yet it would be imprudent to disregard Mill's warning. But there ae more positive reasons than this why the responsibility should not be thought of as resting solely on government.

The voluntary nature of adult education must, and should, be reflected in the institutions and organizations which emerge as its agents. "Voluntary" and "state" have traditionally been set over against each other as though they represented, if not hostile, at least incompatible entities. Of course they are not.

A paramount general responsibility resting on government does not detract from which may not primarily be concerned with education. It is certainly arguable that great voluntary associations, such as the churches and trade unions, in their concern for the well-being of their members, ought to pay attention to the educational opportunities open to them-opportunities which might be quite unlike current officially recognized forms of adult education. Ours is a pluralist society, and there is more than one way to salvation.

The concept of lifelong learning, then, if it were taken seriously and given practical application, would lead to a great expansion of adult education. But there is more to the idea than that. Life and learning do not begin at th age of 5, and the last few years have seen a growing recognition, culminating in the Plowden Report, of the importance of pre-school education, in the home ad in the neighbourhood.

Infants' schools are not presented with a series of tabulae rasae on which to inscribe their precepts, nor does the educational influence of home and neighbourhood cease when school education begins. No

one describes schools as ivory towers, but the tendency to think of them as places of isolation, separated from the rest of the community, has not disappeared, although efforts are being made to break it down and, in particular, to encourage parents to think that heir relationship to school is something more than the provision of children to fill the buildings and occupy the teachers.

If lifelong learning is to become a reality for the great majority of people it means that schools, for their part, must see themselves as part of an educational continuum, recognizing that whether the individual pupil continues his education into and throughout adult life will largely depend on attitudes formed at school.

At present schools do little deliberately to inculcate the idea of lifelong learning, although the example of the good teacher, whom his pupils can see influence that is none the less powerful for being unconscious, and methods of school work based on participation and discovery, which are being used increasingly give children and adolescents and appetite to continue learning when formal education has come to an end.

Neverthless there are still too many pupils for whom school have done with education, for good and for all, just as quickly as possible. Education, they decide, is not for them, and they opt out for life, joining that large section of the population who constitute half our present. For most people school creates an appetite for, or an aversion from, education which persists throughout life.

Even for those in whom school sharpens the appetite, narrow specialization too often stunts interests and shuts out the pupil, perhaps permanently, from large sections of human experience and activity. That specialization is necessary to the expansion of knowledge, and therefore has its place in a university, is

true, but early specialization works like predestination, never a comforting and not nowadays a widely accepted doctrine. Specialization not only cramps the work of the schools, but also it has set the pattern for adult education, so that the idea of a general education befitting on adult is scarcely considered, at least in this country. Lifelong learning involves something more than that the school,s those scapegoats useful for so many occasions, should improve themselves. It involves a deliberate attempt by each educational institution to see how its work relates to that of the rest. We need a comprehensive attitude not merely in one particular area, the organization of secondary education, but throughout the whole range of institutions which exist in order that people may have opportunities to learn.

The influenced by the colleges of education and university education departments—but it is important also that technical colleges, universities, and professional associations should not give the impression that theirs is the terminal phase of education. Equally important, those who are engaged in adult education, whether as teachers or administrators, need to be aware of the current work of schools and further education colleges if their own work is not to become an interrelevance.

We all went to school at some stage of our lives, so we all know what school is like—or rather, was like; most adults know little of the changes that have taken place since they themselves escaped. Lifelong learning involves, too, that the educational opportunities of such institutions as libraries and museums—those open academies which demand no entry qualifications— should be exploited to the full.

3

Lifelong Integrated Education

The idea of life-long education seems neither new not original. In fact, we think we should educate ourselves always in order to achieve a fuller life, so that this process of self-education or in Japanese shuyo should necessarily be endless since the task of fulfillilng our life ends only at our death. We can educate ourselves, in other words, learn during our entire life, if only we have the will to learn. Thus while the idea of life-long education is nothing new, we feel today we need the very notion of integrated education, because our education has been so much disintegrated.

A hundred years have passed since Japan who has closed her shores from the rest of the works for three centuries saw the Meiji Restoration to be a modern nation-state adopting the various western institutions including compulsory education. Even before that time, however, Tokugawa Japan, with domestic peace of these centuries, had a considerably high degree of education.

Long-lasting peace diminished the importance of military powers of the ruling class of samuraj, warriors, who has to become bureaucrats and to master sophisticated knowledge and skills for government. Even the military skills such as swordsmanship was sublimated into a kind of sophisticated philosophy of kendo. Feudal lords as well as central Tokugawa

government established their own schools for training the
higher strata of samurai, most of which were developed
into secondary or higher institutions in Meiji. Long peace
made a lot of lower samurai worthless in terms of
military power and they has to suffer from economic
poverty while it gave rise to wealthy merchants in cities.
Poor samurai along with priests ran private schools
called terakoya everywhere, especially in urban areas,
which attracted children of commoners, and some of
which became primary schools in Meiji. Thus school
education has already been developed to a considerable
exient even before the Meiji era. Perhaps this is one of
the reason why education could expand so fast in
modern japan.

The new central government of Meiji put the
greatest emphasis upon education as an instrument for
development of the nation. In order to survive in the
then imperialistic world and to catch up with the
advanced western nations, it was urgent and vital for
Japan to have qualified personnel who could assimilate
promptly the western technology and make the fullest
use of potential human resources.

It was also vital to develop the national unity among
the people who used to live only in a small locality and
whose loyalty was concentrated not in the nation as a
whole but only in a feudal community. All of these
national needs were relevant to education. The central
government started immediately the University of Tokyo
as the training center of national leaders, high officials
and high technologists. It was an offspring of the
Shoheiko, the highest institution founded by the
Tokugawa government.

Thus the University of Tokyo had from the
beginning a nationalistic and pragmatic character, as
evidenced by the fact that law faculty for training future

bureaucrats enjoyed the highest prestige. Its dean was automatically the President of the University, and in contrast to European universities, such practical faculties as engineering and agriculture were important components of the University from the beginning. This character has continued even when a lot of universities and colleges were created afterwards. The government protected and colleges were created afterwards.

The government protected by all means the graduates of universities, especially the national ones. They could expect the highest status and income, even though they proved to be idle and incompetent in job. A formal certificate as a university gradutes was enough. Higher education functioned as a substantial channel for upward mobility. No wonder people desired to have higher and higher education if they could manage. Indeed many poor parents who had a bright son encouraged him to go to college using the money they got by selling their property like fields.

The income of the son once he finished higher education was great enough to pay the parent's sacrifice. The institutionalized practice of giving the educated a real and symbolic profit was followed by two advantages. There was rapid growth of educational aspiration and expansion of school education among all the people. As a result, potential manpower could be discovered and utilized. Regardless of the class of this origin, an able youth wanted and could climb up the social ladder by means of education. Thus japan has become a classless society to a certain extent. All the people looked at education as the most profitable investment and an equal opportunity for social mobility.

The central government tried to establish compulsory education in order to develop the national consciousness and loyalty to the nation among common

people. The real value of education, as shown above, become so clear to everybody that people were motivated to more education. Compulsory education common to all worked as a reservoir from which selective higher education recruited the able few. In forty years from the start of the modern system, compulsory education was completed with almost 100 per cent of attendance. At present 80 percent of those who finish the compulsory education of nine years go to senior high schools of three year, and a fourth of the college age-group go to colleges, which enroll 1,600,000.

In this manner schools education has expanded greatly in Japan. This remarkable expension, however, is followed by various problems. We must point out first of all what may called 'disintegration of education' in the present context of this chapter. Disintegration of education manifests itself in two ways. First, education comes to mean format certificate or diploma only.

The substantial maening of education is likely to be neglected while its symbolic function is overstressed. Those who go college, or their parents , want to get a formal diploma as a college graduate, ignoring the contents of college education, Society favours a college graduate regardless of his merit than a high school graduate who may have more ability.

Graduates of a particular institutation protect each other and treat others coldly regardless of their individual merit. Education which is to be a way to meritocracy is disfunctionary in reality. Those who are do not necessarily learn much during their school life can expect to enjoy higher status in their career. One may say that school education is disintegrated from real education, or that formal education is distinct from and independent of substantial education. If one can say that life is a permanent process of education, then school education is disintegrated from life itself.

Second, and in close connection with the first, school education is distintegrated from life-long education. School education, or rather the certificate of graduation, has so great an importance in the whole life that people are inclined to think only of school education and neglect all education other than schooling when they speak of education. Those who have the highest school education are considered and themselves consider to have need of no more education.

Society makes the greatest effort to expand school education neglecting other fields of education. Thus education at home, further education, adult education, etc., has come to be ignored and depreiated. Too much emphasis upon school education leads to too little emphasis upon out-of-school education.

Monopoly of the school in education is accompanied further by too heavy a burden on the part of the school since it takes every responsibility upon itself and people leave every task to the school, which cannot always be fulfilled and is out of its ability. Hence inefficiency of school education and distrust for it, in turn, leads to the recognition of importance of out-of-school education, lifelong education.

School has a system of graduation. School education presupposes completion, as one cannot remain in school forever. School in in turn wants to teach and cram everything while students stay there so far, as school is the only place of education.

Hence once more there is over-burden for school as well as for students, and inefficiency of school education. In this way school education has an isolated, separate and independence place in education as a whole, namely life-long education. Thus Japanese education is characterized by its expansion and monopoly of school education, neglecting other forms of education. This is

course has an advantage of its own. High level of education among all the people, wide opportunity of social mobility open to able educated people regardless of their class of origin, energetic activeness of people who aspire to move upwards through education, etc., are due to this.

The disadvantage described above, namely the disintegration of education, becomes clearer and clearer as school education is expanding and as social change becomes faster. Concentrated and continuous effort for school education is now faced with sincere and fundamental reflection and re-examination. This reflection is concerned with the limitations which school has by nature.

First, school education is limited in time. In principle, since school is an institution devoted professionally and concentratedly to education, consisting of teachers and students whose chief business is education, i.e. teaching and learning, those whose chief business is not education cannot spend their labour time in school and cannot stay in school for their entire life. Thus status of students is usually confined to adolescent youth who are most capable to learn and who have longer time to use the results got in school for him and for society.

Conversely older people over the normal school age find it harder to remain in school. Now, contemporary society is characterized by its rapid and profound change. In ever changing society, culture is quite short in its life. Traditional and established knowledge, technology and values soon lose their validity and relevancy.

Look at technological innovation for example. The technology one learns in school soon becomes obsolete and out-of-date. In order to catch up with the technological innovation, one must continue learning

after school. School which is limited in time can no more be the only place for learning.

Second, school is limited in space as well. Formerly school was the only institution that was able to offer systematic knowledge beyond the conventional and local one. Teachers there were the only and supreme intellectuals in their community.

On the contrary, in an age of science and information like ours, neither school nor teacher can monopolize the status of a cultural center and the supreme authority they used to enjoy. Everybody, including youth, gets out of school the information and knowledge which are most relevant and fresh to them. Mass media educate them much more persuasively than school teachers.

When compared with the competent elite of mass media, teachers cannot but lose their former prestige authority and attractiveness.

Third, school is limited in flexibility. In a society which does not change so much and so fast, the notion that school education is identical with education can be valid to a considerable extent. Because the contents and volume of culture which society should transmit through school education to the next generation are predetermined and fixed, one need not study and learn after school if school is enough developed. Progress of school education can be regarded as that of education. In a rapidly changing society, however, one must learn ever after school. Hence the idea of life-long education.

Since school education is an institutionalized formal education, it tends to be less adaptable to ever-changing and ever-growing culture Culture which was suitable and valid in a time, once institutionalized as an orthodox and regular curriculum, is hard to abolish even if it has

lost its social value and become out-moded. On the other hand, a new culture which is needed for a new society is hard to be adopted in a formal curriculum immediately. Moreover, school education tends to be uniform, especially in compulsory education, the chief function of which is to give minimal essential culture common to all the people.

All students in all localities are and should be taught the same contents of curricula by the teachers of the same qualification. School education is thus hard to be individualized owing to this tendency. It is difficult for school to provide a variety of education corresponding to the variety of individual students and individual communities. School education tends to be average, and different needs cannot be met by it. Therefore, there remains a vast area of education outside the school.

Fourth, school education is limited in contents. Practically every school devotes its greatest amount of time and energy to intellectual education. School culture is a culture of symbols: language, figures, letters, blackboard, note-book, text-book, pencil, etc., which are instruments and tools for abstract, logical, conceptual, intellectual thinking and learning, are indispensable in school. Most of the time-table at school are concerned with education of subject-matters.

Teacher, however superior in personality, who are not experts in some disciplines, must lose the qualification to teaching. School is created when culture in the society has been accumulated and complicated so much that it can no longer be transmitted in a conventional, informal way. Since it is the intellectual culture, knowledge and technology, that increase as time passes, school as an institution for transmitting the culture must inevitably be intellectual.

Thus school tends to be isolated from real, practical life. The degree to which school can be responsible for moral and practical education has a certain limit, and it cannot claim to monopolize the whole education. School is an artificial, formal society. At compulsory level, children of the same age and of the same community enter a school, while at higher levels, school accepts students of the similar ability, interests and social background.

Thus school society is much more homogeneous in contrast with general society which is composed of various categories of people. It is difficult in school to learn social behaviour patterns of a heterogeneous society.

Japan has see for these several years the greatest and fastest change she ever had. She is entering into the so-called post-industrial stage of social development. The limitations of school education in which Japan has concentrated her effort since the beginning of Meiji are being more and more clearly and widely recognized. The government began to scrutinize the whole system of education.

Under such circumstances, the notion of life-long education, especially life-long integrated education, many educationists believe, will give much insight and light for a complete reform of education. Though the idea of lift-long education has a long tradition in Japanese psychology, education stops in reality upon the graduation of school owing to the over-emphasis put upon school education.

School education so far seems to discourage life-long education by producing people who think that education is profitable only as a passport for social mobility, that education is something compulsory and unpleasant, and education ends upon graduation. Thus school education

is disintegrated in the whole life-long education. It occupies an isolated place in and distracts the life-long education.

School education which has various limitations is isolated in life. It is disintegrated from life itself too. It is in some respects meaningless and irrelevant for life, and yet controls and takes responsibility for all education. If school education is to function properly in this changing society, it should be integrated in life-long education and real life.

School education, far from considering itself as independent, complete and self-sufficient, should be the integral component of the whole education. Instead of trying to teach everything and producing people unmotivated to further learning, it should awake the motivation and interest in learning, teach the basic knowledge upon which further learning can develop as well as the method and techniques for learning.

School should open the door widely to non-students too. Teachers should teach and lead not only their own students but also general public. School education should cooperate with all other fields of education. These are the new roles for school and teachers which the notion of life-long integrated education indicates in Japan.

Analysis of contemporary life

According to the idea of life-long integrated education, education should be integrated in life itself. School education so far is too distant from and too irrelevant to ever-changing life. Then what are the trends and characteristics of contemporary life to which education should be adapted? Life can be seen in two dimensions, namely vertical dimension or life in time sequence on one hand, and horizontal dimension or life in space structure on the other hand.

Contemporary life sees a tremendous and rapid change in both dimensions.The former can be analyzed still further from three points of view. First is literally life from birth to death. A second view sees life in terms of component unit of one's whole life. The third refers to life in terms of maturation or development. These may be termed respectively life-cycle, life-rhythm and life-curve.

As for the first, life-cycle or life-span, Japan has witnessed a revolutionary prolongation of the natural span of life. Before the war it was said one lived fifty years, while at present average life is over seventy years long. In addition, spread of nuclear family, decreasing number of children per family, survival of traditional retiring age, among others, give rise to the new problems of life-long education.

When a man retires at 55 of age, which is the usual practice in contemporary Japan, he must be faced with the problem, how to live a human and full life in free time of 15 years to come. When the last son or daughter of around 25 years of age leaves his or her parents' house, the new lonely mother whose only interest has been in her child must be at a loss to find the goal of her own life which will last for more than twenty years more. Perhaps education of the aged can give them the solution to enrich the remaining long life.

Retraining the old labour powers, learning the general culture, pursuing the hobbies or voluntary social services, for example, may solve the problem, and all of them are relevant to non-school education. For working people too, change of life-cycle is producing a new educational problem.

Owing to the expansion of school education, young people tend to spend longer time in dependent school life and yet labour power are fewer in number, so that people who finish school should work more productively

in order to support ever increasing dependent young and old. The improvement of productivity of workers needs further education more and more. Then comes the change of life-rhythm. In a society like agricultural or primitive which is physically conditioned, the unit of time is season. Life is divided into labour time and free time by natural conditions. With the development of secondary and tertiary industries, a new unit of time emerges.

Artificial units, like weeks and hours, determine the life-rhythm. Labour time and free time are distinguished artificially into week days and holidays and man works from say, 9o'clock in the morning to 5 in the afternoon. Night, which used to be time for sleep, becomes time more and more for activity.

While it is one of the main tendencies that man has more free time, leisure, the development of new mass media, especially radio and TV, has has the greatest impact upon life-rhythm. It is so to speak fragmentalized or compartmentalized by it. Individual life is regulated by the time table of mass media.

Man listens to the TV news at particular time stopping his own free activity. Prolonged leisure is not necessarily free time, and through mass media public life invades private. Man learns all his life through mass media. Mass media is indeed the powerful instrument for life-long education.

Third, life-curve is profoundly changing too. Formerly, the developmental curve of ability and that of status went parallel and the lag between them was not so great. For instance, when one had mature sexual ability, one was given the corresponding status of husband or wife; when one has mature vacational ability, one got the status of a labourer.

Prolonged school life makes more people dependent. Students who have enough ability to work are forced to remain workless. Spectacularly accelerated physical maturation does not accompany the social, moral and mental maturation. The prolonged life span is inconsistent with the forced early retirement from vocational activity. There is a great gap between ability and status due to the seniority system, gerontocracy and overestimation of formal education.

As young people who are mature enough are not given appropriate responsibility and status, they feel discontentment and claim participation. Quite young children have a lot of knowledge and information about adult life, and yet they are kept removed from adult activities. They know sexual or consumer life of adult through mass media, but they neither know nor participate in the sincere and productive life of adults. There are a great number of lags among various life-curves, which lead to a maladjustment, discontinuity, tension and dissatisfaction. The special or structural dimension of life too has changed fundamentally.

The change can be analyzed from two points of view. First, kind of life. Individual life can be divided into two kinds, public and private. Public life refers to life with public control, public contribution and public reward. It is further classified into national, civic and vocational.

Man as a national and a citizen participates in his nation and community by means of tax and ballot, observes the law, and in turn is given various benefits and protections. As a worker, he offers labour, follows rules and orders, and in turn gets salary and joy of work. Private life on the contrary is a life which an individual can live completely of his own will. It can be classified into family life and entirely private life.

The most remarkable trend of contemporary life is separation between public and private lives. Owing to the development of secondary and tertiary industries, of huge organizations, bureaucracy, the increase of those farmers who are employed at the same time by a corporation, all of which are conspicuous in present-day Japan, are naturally followed by the increase of salaried employees.

Their life is characterized by the separation of work-place and home. Work-place for production and labour is far separated from home for consumption and leisure. They spend their most active and strained life far from their home. This separation gives rise to various educational problems. Children cease to have a chance to observe their parents working and to work themselves too. Each family member has a different life-rhythm, and there are fewer chances for all members to experience common activities.

Vocational life in the working-place, which is characterized by montony, tension, passivity, etc., due to mechanization and bureaucratization, tends to be inconsistent with humanness, while shortened labour time there leads to prolonged leisure time and promotes the attitude which gives priority to one's own family. Another trend for life in terms of its kind is that the growing importance of national and civic life is being checked by the opposite tendency toward political apathy.

Due to expansion of the functions of the government, the establishment of democratic institutions and others, the right, duty and need of people to participate in their municipality and state is growing and they can no longer maintain their life isolated from such larger societies.

Political apathy in mass society, desperation for inefficient democracy, lack of sense of community in mobile urbanites, along with loyalty either to one's firm or to one's family, all contribute to the decreasing sense of community and state in spite of their importance.

An individual as such lives a purely private life which is growing too in its importance. He should enrich his life by making the most of his free time which is increasing. In the routinized and mechanized work, he could not realize his individuality and creativity. But here too, this kind of private life encounters the negative trends. The obsessive fashions such as TV programmes in vogue invade here.

One feels one must read popular magazines and listen to popular topics in order not to be behind the society. Innovation of work forces workers, especially professional and managerial, to devote their free time to the study relevant to their work. Thus free time is not really free but occupied and busy. The second angle from which special or structural life is to be analyzed is life-space whose change can be said to be revolutionary too.

Life-space or life-circle has unprecedentedly expanded owing to the tremendous development of transportation, mobility, motorization, tourism, economy and so on. Nowadyas there is scarcely anybody who remains in his own community for the whole life. Hence the increase of the "up-rooted" people and the disappearance of the sense of "native heath", the sense of local solidarity.

Each community has lost its own local colour and is similar and uniform. The influence of Tokyo is so great that all the nation is Tokyonized so to speak. Uniform community loses its own individuality just as an individual, a home and a school lose their own.

Life space in consciousness, however, has expanded more rapidly and more widely than that in reality. In other words, psychological life space surpasses physical life space. People live in wider world of information and knowledge than the world in which they live physically. People know even more about the moon and Vietnam than their own neighbourhood and community.

The range and extent to which their consciousness extends, that is, their psychological life is lived, in far more distant from their real life. Thus there takes place a kind of confusion of distance or a discrepancy between the psychological and real life. Psychological life space is the world of indirect experience composed of concepts and images which are given chiefly by education and mass media. It is separated from reality, and yet people tend to think it real and more important.

Especially young people who participate less and less in real life of productive labour live only an unreal life and are likely to be over-ideological and/ or over-emotional. Between the world in which adults live and that of youth there is a great distance and difference from which the generation gap appears.

Between the life of the past and that of the future there is a discontinuity, and knowledge of the former is not enoug h for the latter. Distrust in the past and uneasiness for the future are inevitable. Momentalism and opportunism are likely. Thus in every aspect of contemporary life, man is subject to tension, separation, fragmentation and alienation. In a word, life itself is disintegrated today. Not only between school education and education as a whole, or between education and life, but also among various aspects of life there is a great distance.

Disintegrated life leads to an alienated life. There are many who lose joy of living, ultimate aim of life, sense of

dignity of human life and sense of identity. Thus we arrive at the last and supreme dimension of life, philosophical or ideological life so to speak. Thus is the core of life, which only can integrate life and give the real meaning to life.

Truly biological life becomes longer, material life more abundant and intellectual life richer, but who can say mental life becomes fuller? Many have lost true happiness, individuality and creativity. All people ask themselves, consciously, or unconsciously, why they live. Society itself is confused and fragmented and conflicting. It has lost consensus and ultimate objective. Integration of education needs in the last analysis integration of life in this innermost and ultimate aspect. Realization of the true life is of course a life-long task, and man should strive to live the fullest life until he dies. Therefore, education for life should continue from cradle to graveyard. The highest principle of life-long integrated education lies in the true life. We are afraid that today's education forgets this principle.

Means for life-long integrated education

Now let us describe briefly the main opportunities Japanese society provides for life-long education. What kind of education do various groups of people receive out of school? First, school education has come to realize, though gradually, its own limitations and tries to be open to more people.

Primary and secondary schools which exist in every community and which are the community centre for the inhabitants in cooperation with PTA, often sponsor a class for parents mainly on the topics such as how to rear the child or what the child psychology is. Many schools in metropolitan zone open their playgrounds after school and on holidays under the guidance and supervision of voluntary adults.

The school cultural festival and school sports demonstration once or twice a year are really the concern of the whole school district. Several vocational secondary schools run evening classes for retraining the workers, on computer, electronics or human engineering and the life, which are welcomed very much.

An agricultural high school near the city runs what they call College for the Aged. There is a series of sessions in which lonely old men and women live for a week, studying general culture, cultivating the soil and taking care of birds and flowers. In summer there are university extension courses, which are far from satisfactory when compared with English and American counterparts though. Evening courses are also run by a few universities in metropolis, but it is also incomplete, since the students there are mainly not ordinary working adults but those who could not enter full-time day course due to their failure in the entrance examination.

The government is planning to open the University of the Air after the model of the British Open University. So-called miscellaneous schools, kakushugakko, which are not recognized as formal regular schools under the School Education Act, which accept all categories of people regards less of formal qualification, and whose period of schooling and curricula are extremely varied and practical, ranging from computer or management through secretary-training or car-driving to cooking or flower arrangement, exist everywhere, day and night, large and small in size.

Old and young, educated and less educated, male and female, are learning there. These schools are run privately and profitably. Their counterparts for children and students are called children-class or juku. Main courses there are piano playing, abacus, calligraphy or English conversation, along with preparation for entrance examination to higher schools.

Similar in character to the miscellaneous schools, there are so-called social correspondence education, shakai-tsushin-kyoiku. This is operated by non-profit private bodies accredited by the Ministry of Education. It offers mainly practical and vocational courses. Of course there is another kind of correspondence education run by regular schools and universities, providing the same credit and annual residential schooling. The students there are those who have a job usually.

Second, as in all other countries, there are public libraries, museums and other institutions for further of popular education, mainly supported by government, local as well as central. Komin-kan and seinen-no-ie are perhaps more unique facilities. They are established all over the country with the intention to promote group learning activities among ordinary citizens.

The former with a small library, common rooms, cooking room and other facilities offer study classes, lectures, exhibitions and chances for neighbors to meet and discuss together and to form voluntary social groups. The latter are established mostly in scenic places far from urban areas and well equipped. Youth who are suffering from loneliness and lack of physical activities in cities and at factory and office stay there for several days, having a series of lectures on such topics as the meaning of youth, group dynamics, the future of Japan, enjoying recreation, sports, chorus, and living together among friends of different localities and occupations.

Libraries in Japan are not so developed as in western countries perhaps due to Japanese custom of reading. Ordinary Japanese buy or borrow from their friends books they want to read. Every house, especially of intellectuals and white collar classes, has its own library of about a thousand volumes. Japan is the second or third in numbers of books published in the world.

Perhaps Japanese are one of the most book-loving people, although the habit of reading is being challenged by T.V.

Mass media, especially broadcasting and news-papers, are most influential and show unique development in this country. Statistics tells that an average Japanese looks at TV three or four hours a day, in spite of sensationalism and commercialism of private programmes. NHK, public station, puts a great emphasis upon education. Its one channel is entirely devoted to education. It runs a broadcasting senior high school of its own, offering the same credit as an ordinary school. Japanese newspapers have different character from foreign ones.

Quality papers with huge circulation of some millions are at the same time like high-brow magazines, having a high level of commentary essays, professional reviews on international politics and economy and a series of literary novels. The part played by broadcasting and newspapers cannot be ignored in Japanese education.

Lastly, most firms operate an on-the-job training institution of their own. Managers now consider it the duty of school education to give the basic and general education upon which their corporation can and should train them professionally and vocationally. Innovation in industry is so fast and vast that school can no more give the up-to-date technology and knowledge.

Narrow education by school would be harmful to professional education by individual industry. Half a year of the new employees is usually spent for this kind of education. The government too operates various kinds of retraining institutions for workers. For example the Ministry of Labour runs Vocational Training Centres and Young Workers Homes, and the Ministry of Agriculture and Forestry the Farm Youth Training Farms and Life Modernization Centres.

Although there are a few chances as seen above for further education, integration between school educational and life-long education, between education and life, is not consciously and systematically realized yet. Traditional over-emphasis upon school education is not fully overcome especially by individuals. Education for integrated life is only partially aimed at. This is the reason why the idea of life-long integrated education gave the Japanese educationists like Professor Hatano a fresh and stimulating insight.

Now-a-days, Lifelong education is being stressed because of the relevance of its concept in the present set up of the society. To start with, it was used to denote adult education. For the last ten years, it has been used to denote varieties of education for the people of all age groups. Even the education of the child growing in a mother's womb is also covered by this.

The term 'life-long education' is a reinterpretation of the term 'education'. Its whole emphasis is one making the term 'education' more functional, relevant and recurrent. It bridges the past with the present and the future and makes an individual learn continuously. Lifelong education is sometimes erroneously referred to as adult education. The terms 'permanent education' or 'recurrent education' also relates to 'life-long education'.

Life-long education is an integral part of the scheme of development of an individual, society, a State or a nation. Throughout the history, man is continuously educating himself. Everyday newer avenues surrounding and pervading this world are getting explored. Therefore, learning about any thing at a particular time needs to be continuously updated.

An individual learns throughout his life. In the present day world, a systematic and purposeful learning throughout an individual's life has become a necessity for

effective living than ever before. The true attitude of an enlightenend individual is that the whole life is a perpetual study. It is impossible on the part of any individual to explore the world in detail. it is full of mysteries and as one proceeds ahead on the path of discovering the mysteries one finds newer meanings to the mysteries already discovered. Thus, the whole life gets involved in a process of an unending education.

The education that an individual receives at school or college is marginal in nature. It cannot meet the demands of The rapidly progressing society. The modern society is a progressive society. Its functions and values are continuously changing. In a changing society, the functions of education are bound to follow suit, resulting in the continuous restructuring and remodelling of the system.

This is more true in case of societies that have experienced faster technological progress. The modern methodologies adopted for teaching also make a learner develop the spirit of enquiry that promotes self-learning. The greater the capacity of self-learning in an individual, the more is the self-awareness of the limitations of the knowledge already acquired by an individual and consequently the need for life-long education.

Scope of life-long education
The scope of life-long education covers the span of life starting from the time of the conception of the child in a mother's womb and continues till his death. The educatin of the child in the mother's womb goes on through the education received by the pregnant lady. Her attitude towards life have an impact on the development of the man in making. One finds an interesting example of such an ideal in the life story of Abhimanyu of The Mahabharata. Abhimanyu was the son of Arjuna, the great warrior of Mahabharata while in mother's womb.

Abhimanyu could learn the technique of penetrating chakrabyuha, which was narrated by his father Arjuna to his mother Suvadra. When Arjuna was absent, there was no fighter on Arjuna's side who could enter into chakrabyuha and the young Abhimanyu volunteered to lead the army.

This incident shows that in ancient days the people believed in the education of the individual starting from the time of conception of the child in a mother's womb. While pregnant, she is not supposed to drink wine, smoke, eat tamastic food and live in unholy environment. She expected to lead a spiritual life. The life-long education thus covers education from womb to tomb. The scope of life-long education covers formal, informal and nonformal modes of education. There is so much to learn a single life may not be sufficient.

Agencies of lifelong educatin

The agencies of life-long educatin are numerous. These are the agencies meant for formal education, non-formal educatin and least but not last, informal education. Each social phenomenon or interaction is an agent for life-long education. The home, family, society, State, etc., are all agencies of life-long education. The human and material environment surrounding an individual provides various means of getting education.

Hence there cannot be a limited list to the agencies of life-long education. The teachers for the life long education may not be persons engaged in the teaching profession. Such teachers may be from various walks of life not involved in teaching job. For instance, a person while travelling in a bus may listen to the discussions taking place among co-passengers. Some of these discussions may convey a new knowledge to that person. Thus, the person gains knowledge incidentally.

The life-long education programmes are of three main categories-informal, formal and non-formal. The State has a definite role to play in providing formal. The State has a definite role to play in providing formal and non-formal programmes. Thus, the State is the main agency for making provision of life-long education programmes. Voluntary bodies aslo provide opportunities for formal and non-formal life-long education programmes.

Lfelong education in formal education systems

The recent stress not the concept of life-long education has brought in significant changes in the formal education systems. It has been making the structure, content and methods of formal education systems more flexible and open, giving scope to people of various age groups learn simultaneously either in groups or in individual settings. This has given rise to flexibility in admission requirements, curricular programmes scheduling of classes and teaching methods. There have been arguments in support of self-directed learning so that an individual can learn at his own convenience.

Life-long education has made learners take more active part in deciding what and how to learn. It has given rise to the need to have an increasing number of guidance and counselling institutions. Consequently, there have been changes in the nature of functioning of higher education institutions. These institutions have now started breaking their isolation from the community. They have been placing themselves at the service of the people. The introduction of the National Service Scheme for students of the Universities in India is part of such an attempt. The concepts of 'open School', 'Open University', 'Departments of Distance Education', 'Departments of Continuing Education', 'Departments of Extension Education', 'Departments of Extra Moral

Education', 'Departments of Adult Education' Open University Streams in formal universities, etc. are examples of the application of the principles of life-long education.

Open university system of traditional universities

Many traditional universities have started open university systems. For instance, the University of Madras has introduced Open University system as part of its programmes for correspondence education. The candidates who have completed 21 years of age are eligible to take part in this system. No formal qualification is necessary for such candidates. In offer to take admission into three-year Under-graduate courses one has to appear at an entrance test which is conducted after preparatory course materials are given to the concerned candidates. The University has also Credit system courses of one year duration specially for Open University system candidates. The advertisement dated 1.6.87 stated that:

"Candidates who do not want to register themselves for a Degree course but wish to acquire knowledge in any particular paper are permitted to join and undergo the course prescribed therefor. On passing the examination the candidates will be awarded a Certificate of having earned one unit of credit. Candidates will thus be permitted to accumulate units of credits equal to the maximum number of written examinations prescribed for th branch of study for the Degree under th framework of the regulation prescribed therefor over a period of time an then awarded the Degree concerned.

But no candidate will be permitted to offer more papers than that prescribed for each year of study for the three-year degree courses. In other words, each candidate will be required to spend not less than three years in the Institute, not necessarily consecutive to earn the degree."

Lifelong education efforts have given rise to the strategy to ascertain the educational needs at local level basing on which educational programmes which are locally viable and of low cost are to be designed. These also have given rise to the development of varieties or programmes for people from various socio-economic stratus. The rate of learning of various types of population varies.

The deprived population generally learn at a much slower rate than non-deprived ones. Hence in democratic countries the governments have tried to improve the lot of deprived populations through special admission policies and scholarship schemes. But all these have not been above to make the educational provisions equal for both the deprived and non-deprived groups. The concept of life-long education has helped in making increased provision for deprived population so that the gap is reduced.

Life long education concept is being put into ever increasing manner of application because of its growing relevance for the development of a nation. This has to be the master concept for educational policies of various nations. The Indian National policy on Education states that:

> "Lifelong education is a cherished goal of the educational process. Opportunities will be provided to the youth, hose wives, agricultural and industrial workers and the pace suited to them. The future thrust will be in the direction of open and distance education."

The programmes of lifelong education are the symbols of efforts of modernize the nations. The rate of the progress in applying the concepts of life-long education in the education system in an indication of the rate in which nations are becoming progressive.

The impact of life-long education results in phenomena such as:

1. Increase in number of libraries,

2. Increase in number of correspondence courses and institutions,

3. Increase in morning and or evening institutions,

4. Establishment of Open Universities,

5. Establishment of Open Schools,

6. Flexibility in programmes of formal universities including open university streams,

7. Non-insistence on appearing at certain examinations,

8. Establishment of centres/departments of adult and continuing education/extra rural departments, university extension departments,

9. Creation of new vocation oriented streams,

10. Flexibility in choice of subject/streams,

11. Changes in student composition,

12. Provision of part-time study,

13. Increased use of education through radio, television, telephone and computer and such other educational technologies,

14. Use of programmed learning techniques,

15. Provision of facilities for group learning and self-learning including special rooms,

16. Co-ordination between employers and institutions offering various community,

17. Provision of part time and non-traditional teachers from the community who have no formal teaching qualifications,

18.   Stress on equalisation of educational

19.   Provision of in-service education and training of teachers,

20.   Provision of non-formal education for non-school going children,

21.   Provision for adult literacy programmes,

22.   Stress on individual learner needs,

23.   Community education,

24.   Community involvement in education,

25.   Utilisation of school resources for community.

26.   Institution of courses for preparing personnel for lifelong education.

Thus, lifelong education concept has been gaining increased acceptance every day. Researches on different aspects of the concept are providing feedback for improvement of the quality of various lifelong education programmes. Various philosophies of education of this century have accepted the principles o life-long education. Integral Education is one of such modern philosophies of education.

The concept of lifelong education is intimately connected with the concept of integral education. Integral education is the theory of education developed by Sri Aurobindo and the Mother, Sri Aurbindo during his career as a professor of English and French at Baroda University and later as Principal of National College at Calcutta, had written about the principles of education. He did not continue in the formal teaching profession. He joined politics for independence of India.

This led him the spiritual pursuit. Finally, he settled in pondicherry, where he pursued Integral Youga. The Mother (Madam Mira Alfasa), was a french national by

birth. She disciple of Sri Aurobindo. She built the Ashram. She also started a centre of education. She coined the term "Integral Education."

According to Sri Aurobindo, "The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use.". Sri Aurobindo states that there were three factors that are to be taken into consideration- the individual, the nation and the universal humanity.

The Philosophy of Integral Education is based on Hindu philosophy of life. The Psychological principles involved are not western. According to this theory, the integral education has five aspects:

(a) physical education,

(b) vital education,

(c) mental education,

(d) psychic education

(e) spiritual education.

The Concept of physical education is different from the concept prevailing in western ideologies. The physical body, according to the concept of integral education, is a living body. It has a soul of its own, It has a consciousness. The physical education should strive at making the body immortal, which is the goal of man.

The body has to transcend the principle of birth and death. This may not be possible in near future. But this has to be the goal of physical education. An ideal physical education has to be guided by the psychic being of each individual. The purpose of education is to make the physical body open to the guidance of the psychic being. Vital education refers to the education of the vital being. The vital being can be compared with a horse.

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As an untamed horse is dangerous similarly untrained vital being is dangerous. Vital educations helps in proper development of the sense organs, effective use of sense organs and development of the sense organs, effective use of sense organs and development of desirable habits, behaviours and attitudes, etc.

According to the concept of Integral education there are four types of vital beings-mental, emotional vital, central vital and lower vital. The mental vital consists of emotions, desires, passions, sensations, etc. The emotional vital consists of love. Joy. Sorrow, hatred, etc. The central vital consist of ambition, pride, fear, love of fame, attractions and repulsions, etc.

The lower vital consists of food desires, sexual desire, small likings and dislikings, vanity, quarrels, love of praise, anger at blame, little wishes of all kinds, etc. The vital education is essentially a process of Youga. The process of nadi-sudhi is a process of nerve purification.

The concept of integral education refers to Indian view of mind. This is different from the western concept of human mind. Sri Aurobindo pointed out that "A compound of science and metaphysical knowledge". Sri Aurobindo described layers of human mind. There are four layers. The first layer is Citta.

It consists of two memories-active memory and passive memory. The passive memory is the source of flood of thought sensations independent of one's will and control. Active memory is in need of training as that an individual can remember required ideas, facts, concepts, etc. At the time of necessity.

Meditation helps in development of capacities of active memory. A trained active memory can make desired sanskaras or associations. The second layer is the manas. According to the Indian system of psychology, it

is the sixth sense organ. The power of the manas can be developed giving rise to various abilities such as telepathy, clairvoyance, clairaudience, presentiment, thought-reading, character-reading, the third layer is the Budhi (intellect). the faculties of this layer are of two broad categories—left hand faculties and right hand faculties.

The former are analytic and critical. They distinguish, compare, classify, generalise, deduce, infer and conclude. While left hand faculties touch the body of the knowledge, the right hand faculties deep inside. The comprehend, command, judge, grasp, hold, imagine, memories, observe and manipulate. They are comprehensive, creative and synthetic. Education should help the individual develop each of these faculties. The Budhi is, the seat of the will power.

One should have not only the knowledge but also desired will power, Development of intellect is related to the development of Citta and Manas. These help in the development of power of concentration, mental silence, thought control, etc. Besides the three layers of citta, manas and Budhi, there is a fourth layer which is in developing stage.

According to sri Aurobindo, sovereign discernment, intuitive perception of truth, plenary inspiration of speech, direct vision of knowledge to an extent often amounting to revelation, making a man a prophet of truth are activities of this layer. The Mother and Sri Aurobindo have referred to different levels of consciousness in which an individual may live. These are hierarchies of mind-Mind and Super mind.

According to Sri Aurobindo, the level of consciousness goes on improving as one goes from mind to super mind. These hierachies of mind have been mentioned in the Hindu Scriputres—The vedas. When an

individual remains in supermental consciousness he is not guided by the ordinary laws that govern activities of human body. The supermental man is god in the world. According to Sri Aurbindo, the attainment of supermind is the ultimate aim of the life. Youga helps the individuals in proceeding from one stage to next higher stage. Hence yoga is essential in the education of mind.

According to the Hindu concept of life, each individual has a psychic being that moves from one life to another. It carries with it all its past desired experiences. The psychic education is concerned with the discovery of one's own psychic being and making its take charge of the physical, vital and mental education. Psychic education is intimately connected with spiritual education.

While psychic education helps the individuals in abolishing all egoism, spiritual education helps in not having ego, Spiritual education helps individuals realise the divine. Thus, the concept of integral education is based on Hindu philosophy of life. The Integral education is based on Hindu philosophy of life. The Integral education is being to put into practice at the Sri Aurobindo International Centre of Educatin at sri Aurobindo Ashram at Pondicherry.

The educationists at the Centre have not claimed that they have attained mastery over the techniques. The experiments are going on. The Centre of Education is part of the Sri Aurobindo Ashram, Pondicherry which is a spiritual organisation. it is beyond narrow limits of religions. Although the educational thoughts have their base in Hindu scriptures, these are free from religious lawness, narrowness and rituals. The Integral education is truly a lifelong education model. It satisfies the check list for lifelong education developed by the UNESCO Institute for Education at Hamburg.

The integral education covers the whole span of life. It starts from the time the child is conceived in the mother's womb. According to the Mother of Sri Aurobindo Ashram, this education is very important in formation of desired vital nature in the child. Whatever a pregnant mother does have subtle adductive value for the growing child.

The integral education provided at the Centre is viewed in its totality-pre-school, school, post-school and recurrent. It encompasses and unifies all stages and forms of education. it includes formal, non-formal and informal patterns of learning. There is horizontal integration in case of the roles played by the home and world of work. There is integration between different subjects of study.

There is vertical integration between different stages of learning different levels and subjects within a particular stage, the rules assumed by the individuals at different stages of life and different aspects of development over time.

A student can attend different classes in different subjects. He may study history of Class X but Geogrpahy of class IX. The student in one class may be a teacher of another class. A geography student may teach French to his Geography teacher. There is alternate arrangements of educational structures. The students are free either to opt Free progress system or traditional system.

There is emphasis on self-directed learning. One finds more use of library, maps, dictionaries, bibliographies, etc. Than found in traditional institutions. In Free Progress System, the teacher does not teach in the formal sense of the term. The teacher is available at a particular place for specific period of time. If the student feels the necessity of teacher he goes to him for guidance. According to Sri Aurobindo, the ideal teacher is not a task master, but a helper and a guide. He should not

impose his ideas on his students. He has to give suggestions only if necessary. There is emphasis on self-evaluation and participatory and co-operative evaluation. The student is consulted regarding the time of evaluation and the method of evaluation. The evaluation is a continuous process. The student gives his consent to the evaluation. Some times the student himself comes to the teacher for evaluation.

There is exposure to the broad areas of knowledge. All teachers of the Centre are Ashramites. They are not paid for the job in the formal sense of the term. The teaching work taken up them or given the to them is an opportunity for self-perfection. Work done in true spirit is meditation. For good teachers, the teaching act becomes meditation. The teachers of the Centre are ideal teachers as per the yardstick of formal systems.

They prepare the curricula for students. They are not trained in the formal sense but they are more effective than formally trained ones. The sincerity in work gives them necessary skills that one may anticipate being developed in pre-service teacher training programmes. In fact lack of any formal training does not make them follow a set pattern. The teachers feel that each child is unique. The method suitable for one may not be suitable for another.

This concept, has given rise to flexibility in content, learning tools and techniques and time and place of learning. The Centre of Education provides an atmosphere of lifelong learning. Most of the students remain in hostels. Since the hostel wardens are also lifelong learners, there prevails an atmosphere of learning. According to Sri Aurobindo and the Mother all life is education.

The aim of education is synonymous with the aim of life. The programmes of Integral Education are lifelong

education programmes Some of these programmes-psychic and spiritual education programmes are difficult to be measured in traditional evaluation tools. The Centre does not award any degree, diploma of certificate to its students. Hence the mental education cannot be compared with others. According to The Mother, award of degrees, diplomas and certificates encourage a student to take recourse to pre-tension and cheating at the time of evaluation. The Centre not only evaluates cognitive areas but also affective and conative areas of human learning.

Work in lifelong education

If we are to deal with long and short range strategies for the implementation of life-long education, then we must be well aware of the existing strategies of the areas, from which we come, namely areas including a variety of kinds of adult and continuing education, as well as areas traditionally concerned with the young. In the former case, one of the perennial habits has been to define the educational enterprise in terms of the personnel or clients who were supposed to engage in it. The result of this administratively has been to crate enclaves of both clientele and those catering to them, as well as logical orthodoxies based on these administrative selections.

It is habitual among western adult educators at least the so-called formal adult educators to find great difficulty in communicating with those of the informal variety, and the same can be said of community developers, public health educators, industrial trainers-the inclusions are iegion. For many of us the result has not only given rise to a good deal of professional irritation, but it has damaged the entire enterprise of adult and continuing education. While short term goals within a system of life-long education many and probably should in the future involve the selection of specific clienteles with specific goals in mind, for

example, women wishing to return to work and the professional world after one or more periods of child-bearing, nevertheless our view is that the whole life-long movement represents a proper attempt to establish a perspective within which an enormous variety of specific educational enterprises can safely and logically take place.

Therefore, it would be in our opinion mistaken to discuss this specific topic in this context except in a manner so as to identify what implications there are within present practices for the support of the overall concept. Let us began then with some early reservation about the general situation. First we are not terribly comfortable with the present language in either of the variable areas we are examining.

The language of development still distresses us though we cannot offer a better one. We cannot accept the notion that we come from a developed as distinct from a developing nation. we don't suppose that Dr. Houle as citizens of North America would be comfortable with the notion of stasis that the world "developed" suggests. The internal agony presently being experienced by the United States suggests to us the perfect existence of active developing with all discomfort and pain that, like all true learning, it presents.

What we had better admit is that we have borrowed the terms from the economists, and unless we are prepared to acknowledge that life-long education is to remain the handmaiden of economic development, as has been the case of a good deal of adult education in both east and west then we think we should be careful of what terms we accept. If we were to use the measure of development, how would the different countries fare in the international sweepstakes of development, of if you will torgive the term, "developing-ness".

The fact that in North America for the first time for many years the gross national product is being questioned in the political arena as a legitimate criterion of national development, suggests that the rules of the game are going to change dramatically, and we think it would be a betrayal of our long commitment to learning if we should find ourselves suddenly tied to out of data objectives.

Therefore, we think it is important for us to keep out minds open on these criteria and whenever possible to put forward our own. It is quite apparent in North America that a measure of poverty is failure to participate in continuing education. This brings us to the second problem. We have difficult with our own terminology of adult education, continuing education, and life-long integrated education.

We realize the danger of playing with worlds, particularly in international exchanges, but we think we probably should engage in some of it with proper discipline could we have established both working definitions and usable language. we have been quite willing to surrender the term number which most of us have grown up, and, to a surprising degree prospered, adult education.

We are presently more comfortable with the term continuing education, which seems to us to be a reasonable translation of the admirable French Expression"education permanante". The final phrase, while acknowledging the immense effort undertaken by UNESCO to get agreement to a term, a very difficult task, still strikes us as a word put together by a committee, that is a s a description rather than a truly usable noun. What we suppose we are trying to do in Canada is to redefine through usage the term continuing education, which we find easier to use.

Learning is what individual human beings do is the result, the object of all out educational efforts. It strikes us that what we really seek is continues or continuing learning with the administrative, financial and professional structure to support it. For example, we will in our opinion never intellectually or administratively deal with the problem of voluntary bodies presented to us by the Minister of Education on Monday so long as we both talk and think in terms of education.

Education is a social and collective enterprise which always carries with it either explicit or implicit substantive goals or ends. These are almost always decided by the professional personnel of the vast educational enterprise. It is precisely these goals that the voluntary group and often the individual wishes to decide for themselves, a fact which engenders continuing conflict on some fronts of social development. If we will concentrate on learning as well as on education we will see that many voluntary associations are learning a good many things that are of great importance top their members.

As educators it is hard for us to accept the validity of these self-created goals, we are always trying to teach them something we wish them to know. If we will develop an interest in learning and communicate that to the society we will we think get more response to our ideas that it should be life-long. The area of education or learning for industrial and agricultural workers ought to be one of the easiest and most satisfying to deal with. If the major problems in adult education in other less well defined but equally valuable areas such as citizenship, art and culture, health are those of attracting attention, creating or finding successful learning groups, motivation, and information, on the surface of it in this milleu, all those problems are solved.

The worker is already accessible, already grouped, motivated to earn a higher income or do a better job, and easy to reach for both informational and instructional purpose. In the advanced industrial countries such has been the case to an extent to which many formal adult educators have been blind as least until recently.

The immense growth in teaching and learning within the work area has come as a great surprise to many in the past decade,and exchange between the professional in each area remains slight and often detrimental. On familiar experience is to witness the shock on the face of the formally employed teacher when he or she hears the industrial trainer indicate the basis logic of his enterprise is that of the worker doesn't learn, you do not fail him, you simply fire the teacher and get another one.

The industrial revolution was not brought about by the training of workman in vocational schools. It was learned in the shop, on the factory floor, and in the fields. Some countries, such as the soviet Union with its factory schools of immense variety and specialized development, Britain with its "sandwich system" and system of day-release. we believe that Japan has also experimented has been somewhat different, though no less instructive. Based on commitments to classless schools and free public education, both the United States and Canada have attempted to return the natural developing industrial systems to the formal school system, to formal education and to the young.

The power, however, of the industrial system which has generally assumed the main thrust of innovation and novelty in North american society is such that five years after the manual training movement reached its height in schools in 1921, it being a movement to transfer preindustrial training to the school system-Standard Oil

New Jersey opened its first series of training programs, closely following Shell Oil International which had done so a year or so earlier.

If you recall that the Oil Companies in the first half of the century played much the same role as the computer companies do today, the significance becomes clear. Industrial development was such that never again could the preparation for its technical demands be based in the schools, nor, which is more important, confined to the young. thus by the early 1950's, when Clark and Sloan, later Clark and Wayland began publishing the remarkable series of books, which might as a whole be entitled "Classrooms in Unlikely Places" they revealed a whole world of educational and training of which the proper world of education was unaware and about which it was uncomfortable.

They pointed out that all these systems were generally better financed than the public systems including the universities, that they were using technical innovations in instructions to a far greater degree than anywhere else, and in fact in the case of the armed service, they were the source of a good many of the new instructional methods gradually being taken up by the schools.

But they also pointed out that there was practically no contract between this system and the other, except through the use of the graduates of the formal system. The industrial system had worked out ways of evaluation, of blending time on the job and time in learning, of rewards, and other instructional problems that formal educators believed that only the ward concerned with. They have not proved themselves very much better is a tactical area that we believe we should give some attention to.

To finish this protion of our presentation we should point out that in North America we are witnessing now the second attempt to return industrial training, and some agricultural training to a formal institution. This movement is bound up with the extraordinary rise of the community colleges. It is hard to convey to people outside of the North american setting the rate of growth of these colleges and the significance of the movement. Japan and one or two European countries are experencing something like it. In the United States over the past few years an average rate of one new college a month has been established.

In Canada we have gone from three or four existing in 1964 to some one hundred and twenty by 1969, with more to come. for some of us, these new colleges represent the major institutional cornerstone of a potential system of continuing education, indeed of life-long education, but we are aware that this is not inevitable, and if the colleges continue to revere, in fact to perecive the word college more clearly than they do the word community, then we may lose the battle for another generation or more. but this has more to do with the obstacles to the implementation of our concept with which we wish to deal later.

If we conceive of life-long education as distinct from life-long learning the former can only be a support for the latter, as a planned system, which permits, in fact encourages all individuals to engage in learning under their own volition at whatever period in their lives they see the need, a system that can be conceived separately from the complete financial ability to bring it about immediately, then the present system of industrial and agricultural training can become a part of it.

In fact the only way to save the presently developed systems of industrial education from divisiveness, anti-

integration, and eventual breakdown is to create a
concept common to the society into which they logically
and institutionally fit. There are many aspects of these
systems to admire; they have realized and made
provision for functions in education that we have been
slow about on both counts-they are quick to innovate,
careful in evaluation, though they do have some
advantages in that respect, and they have recognized the
value of counselling.

There are many other practices and achievements for
us to learn form them if we will open the lines of
communication. But they have substantial disabilities in
their present state, disabilities for themselves but more
forcefully for our societies as a whole. First they depend
upon pre-employment in the particular industry. They
tend to reinforce the familiar patterns of industrial
societies, that those with more or better educations to
begin with get most of the benefit of these private
systems. Secondly they tend to adhere to very large
industries with the resources to plan, do research, and
absorb great varieties of types of labour.

As an added advantage they act against smaller
enterprises either starting or continuing. Thirdly they
seem self contained and perhaps mean to be, in that they
develop both functional and emotional reasons for
workers to remain within that enterprise, and in that
respect are socially divisive, They tend to leave the
difficult jobs of adult education to the state, and prefer to
contribute as little as they have to that enterprise.

This is not true for all North American industry,
there are some notable exception in the last case,
particularly in the United States where for a variety of
reasons private industry has begun to see the need for
sharing this responsibility. but finally they are
increasingly anti-revolutionary in the sense that

continuing education must be. Unless the recipients of these private programmes can move easily out of them by means of an equally publicly financed system of continuing education, most of the promise of life-long education a s a reform agent of out eocieties, not as the result of reform, will be lost. Let us now come to the final section of the paper. We argued at the beginning that the reason for examining present and future programmes of education for workers, was to see what could be learned for the further implementation of the main concept, which is now critical.

Many programmes exist, there is much to be learned from them both positively and negatively. But they could go on existing as can many other present programmes within the make-shift opportunistic haphazard concept of adult education that most of our societies now have. What is needed is the application of the best of the present concepts of continuing of life-long education in the most determined and relentless manner so as to make sense of what we are now doing, and provide us with the only platform that we can see to launch all or any of our societies into the twenty-first century.

Continuing education is in our opinion a revolutionary concept. We think that we ourselves underrate that potential, perhaps because it frightens us all a little, and we are not entirely sure that we are the revolutionaries to bring it into being. The sounds of those revolutionaries are already being heard in our universities and other institutions of learning. Within the etiquette of students the Minister referred to, and it is remarkably similar the world over, thought the specific accusations may differ from country to country, we find sounds of demands that are remarkably similar to what we have all believed are the brightest and most hopeful characteristics of adult education.

Education must be relevant, it must be shared in its enterprise, it must be flexible and responsive to the learner. It must admit the true meaning of the state of the surplus of information now enjoyed by us disposing of notions of preparatory stuffing, and admitting that what matters is not that something might be known somewhere sometime, but what matters is who knows it when, and where. Meaning that the learner, the acter in his own life, must have the chance to know as much as he can, when he needs to know it, and in the form he understands.

We are not saying that the young are wise beyond wisdom simply because they are young, far from it. As one of the most privileged groups of people probably ever to appear on the world's scene, their selfishness and occasional brutality disturbs me, though we are not sure we should match it with our own. But they are in their good moments, as we are in ours, some substantial hope for this concept.

As a revolutionary concept, that might unleash the human resources of learning and creativity on the world in a way hard to imagine, we must be aware of the opposition to its implementation. We used to believe that it is only a matter of time for this notion to be accepted and implemented, we are no longer so sure. There is opposition just as there is opposition in countries to development if one accepts the fact that under-development by whatever measure is an active state not a passive one.

We need in this context to examine what aspects of out present educational systems now contribute to underdevelopment. In western countries we have begun to ask ourselves, not very loud, what is it our vaunted public school systems does to crate and maintain poverty, rather than eliminating it as it is supposed to have been

doing. The answer is plenty, the remedy is harder to effect. First of all life-long education cannot be tacked on to the present system of youth-centered formal or even informal systems of education. We must revise out views of the functions of the elementary and secondary systems, as sell as of their stated purposes. Which in Cuernavaca is contributing a great deal to this end. He simply pointed out that for a century or more we have been trying to fasten on everyone an expensive, highly centralized, routine system of schooling developed in the west at a specific time to serve specific often unstated, even unacknowledged purposes.

To follow this he set out to analyse what those functions are. One of the largest is a custodial function necessary in any industrialized, urbanized society. If the children are not safely collected in a school with supervision, what on earth would we do with them? In the light of this discovery which argues that there may be simpler much less expensive ways of performing this function than by means of expensive educational institutions manned by increasingly expensive teachers. We know that the formal curriculum is geared to the seasons, at least in the west, not the other way around.

Pedagogically speaking we know little about learning and time, except that properly motivated rather than simply compelled, almost everyone learns things much faster, than the coventional length of time. We need to do a great deal of experimentaion with time in out system of continuous learning so that opportunities present themselves within years as well as over them.

Julius Nyere, President of Tanzania, in acknowledging that his country is a rural agricultural country with few other resources has argued that there is no need to send children to school before they are eight or nine. Before that they are assets to their rural families,

after that they will learn much of what takes the first two or three years in one year. These are some of the changes we must examine and argue about. A genuine system of continuing education necessarily changed radically the functions of all existing institutions. access in both time and space alters, relationships of teachers and learners, schools and learners shift in the direction of much greater choice on both sides.

Expectations alter, and roles become more inclusive. All of our societies at different levels have individuals of enormous skill and wisdom who wish to teach but do not wish to be full-time teachers. Continuing education implies a system that provides access to people wishing to teach for short periods of time as sell as those wishing to teach for short periods of time as well as those wishing to learn.

In the long and perhaps the short run this will prove to be very much less expensive then developing existing system further. The so-called developing countries for a variety of reason are already better at doing both of these things than are the western countries with again some notable exceptions.

The difficulties in proceeding can be identified fairly easily. They are of course harder to overcome. First we all have entrenched conservative existing systems to deal with. In North America it is hard to find a more conservative group than secondary school teachers. In many respects universities qualify as well in their unwillingness to distinguish between different standards and higher and lower standards, though they have received some sharp and painful remainders of this in recent years.

Secondly we have conservative societies to deal with. The students of the new colleges in Canada, students from families with no expectation of post

secondary education, tend to be ultra-conservative. They have exceeded their expectations and see no need to alter anything their families share this view. But North American experience suggests that educational changes which involve both parents and students simultaneously have a greater hope of success than those involving only the young.

Thus the introduction of a system of continuing education has to be vertical, it cannot concentrate on the young. Thirdly we have not been very good about examining the administrative problems involved or their solutions.

We know of no country, there may well be one or several, but we know of no country that administers its adult education programs with any logic or even intelligibility. Because the need for learning cuts across all human endeavour, and because everywhere we have learned that it is in specialized settings supportable and the source of budgets, every existing speciality has developed its own private program and hugged it to their special becomes.

It's hard to predict from one country to the next where adult education will be found administratively, or under what terminology the most effective programs related to adult learning and holding promise for continuous leaning will be found. If it confuses us, think of what it does for the average citizen in whose interest we are presumably acting. Investigators, Myrdal among them, when looking at the statistics of adult education in some Asian countries conclude that not much has been undertaken.

But that is true only if you believe that the significant adult education is really being carried on under that name. In Keneya, for example, where a very interesting experiment with a Board of Adult education

to coordinate the various enterprises is being carried out, there are all sorts of specialized udertakings in training police, firemen, soldiers, administrators, secretaries, that are in fact adult education but not described as such.

If we will acknowledge learning as our prime concerns, then we can overcome these institutional difficulties, and evolve a system of both administration and description that will make the new concept possible. But we have not given it as much attention as we should.

Finally their is one difficulty against which we all must defend ourselves and others. we are reminded of the line from the American comic strip,"Pogo" when it was dealing with pollution " we have met the enemy, and it is us". We are not sure that we are all interested in continuous leaning for everyone. The Minister mentioned that what was new was not the introduction of the idea of continuous learning, that has been practised in every society since its inception. What is new is the idea of making it accessible to everyone.

Is it possible that those people who have enjoyed this advantage for years are related to extend it to other? the king of education that most societies have supported, originally privately and increasingly publicly, has been education of a preparatory nature, first for children, more recently and reluctantly for a comparatively small numbers of adults. Is it possible that we are really only willing to support publicly the type of education that brings someone up to nearly the point we have reached ourselves.

The evidence that we quickly lose patience with learners who have learned something we didn't expect them to, and that challenges what we know, is all too evident in our society at least. The escape from this is difficult but possible.

First the concept must be introduced vertically, since people who are themselves learning are more tolerant of others learning. a great deal of evidence from many parts of the society supports the fact that to apply learning intensively to some member of a group. and not to others, for example the family, is enormously destructive of the group and of the effects of the learning. We also must acknowledge where leaning is taking place outside of the formal sector, outside of formal definitions, encourage it an support it. This will help people acknowledge that they themselves are learning, though they might not have called it that, and be more responsive to other forms of it around them.

The gradual end of the assumption of a simple relationship between formal education and economic development is causing some pain and regret, but opens the doors to rethinking our entire enterprise. the development of new technologies nothing for example will affect the existing universities in britain as will the introduction of the open university-and the increased need individually and collectively for the continous evolution of skill, selves, and relationship is on our side if we have the imagination to support it.

4

Role of Humanism

The 15th century 'humanista' in the Italian universities studied and taught humanae litterae. These usages of the term in its different derivations within the other European languages have remained constant since through the centuries that have followed, not withstanding some temporary aberrations. One would therefore be traditional humanistic curriculum must constitute the central focus of any current self-defined humanist education programme if any exist.

Humanistic education is more a diffuse and multiplex phenomenon than one that may be sharply caught and difined. Although in its own apologies it distinguishes itself quite dramatically from other educational systems, its rationale is elusive and the educationist must find his way through a series of exhortations, general statements on education and life, anecdotes of personal success, and recipes for particular methods. One rarely finds extended statements of educational theory that give enough detail and elaborated justification with which to concur or not.

Not only does this humanism show no continuity with this tradition, it also shows no continuity whatsoever with that faith in the power of human institutions to contribute towards the betterment of life which Baier identified as part of the modern conception

of humanism inherited from the Renaissance. On the contrary it is extremely sceptical, if not downright antagonistic, towards all forms of institutionalized learning, most especially schooling, and emphasises the value of personal autonomy in its most radical form.

In fact, for the roots of the kind of theoretical individualism suggested by the 'new' humanism one needs to go back to the anti-Enlightenment naturalistic philosophy of Rousseau's Emile, which similarly aligns itself 'in favour of the individual as an educational good in itself, and as prior to consideration of the individual's contribution to society'.

Power, independently of Williams and Foster, writes about 'romantic' humanism as constituting a distinctive if ill-defined trend in contemporary educational theory. He also attributes to this trend the same characteristics attributed to the 'new' humanism by the latter, distinguishing within it the same kind of radical subjectivism and eventually describing its as follows: "What we shall call romantic humanism exudes an abundance of self-sufficiency and self-confidence. Tilting on the verge of arrogance it turns its back on the past, finds nothing of much worth in tradition, and justifies the motives of each person to find his own satisfaction in a face-to-fact confrontation with reality."

It is interesting to note that the basis of the 'arrogance' identified by Power arises not from a faith in science but in a faith in the self-sufficiency of the individual. It denotes a courage which was impossible for the philosopher of the polis, who was firmly convinced that the very nature of human being is social, and is unacceptable for philosophers who present a communal ideal of man, like Marx and Dewey. It was forced, briefly, on the 'skeptical' philosophers of the Hellenistic schools, nearly conclusively buried by Christian theology, and

finally revived in ·a most resounding manner by Nietzsche's pronouncement that 'God is dead'; his metaphor not only for the dissolution of religious faith but foi· the devaluation of our hitherto highest values'— those of the Englightenment as much as any other. Nietzsche's pronouncement, of course, later became the point of departure of atheistic existentialism.

Existentialists have consistently rejected the notion that their analysis of the human condition properly constitutes a 'philosophy' in the usual sense of the word where it applies to the systematization of thought into the disciplined formal expression of theories. Their position is that no such systematization is possible, nor is it required, to this extent they even reject the necessity of science. They argue that the generalizations to which systematization leads are necessarily false, and this is a view that is tacitly echoed by the 'new' or 'romantic' humanists.

Both Williams and Foster, and Power, in fact, onserve the discomfort of 'romantic' humanists with philosophy, and power confirms that their orientation instead towards the kind of psychology connected with the personality theories of Rogers and Maslow, is pursued at the expense of philosophy which 'scarcely gets a look-in'. The general situation in this respect is that " Few humanists are eager to shape any systematic philosophy of education, and many of them worry about the stultifying effect such systematization could have on education aspirations."

For this reason one cannot properly speak of 'romantic' humanism as constituting a 'school', though the word movement may not be inapt since it allows for a greater degree of permissiveness in the ranks, though even a movement needs some coordinating ideas and principles in order to be so defined beyond the rejection

of a systematic philosophy of education. The radical
writers identified with it by the authors represent, in fact,
a group brought together not by any unified perspective
on educational practice but by their general
dissatisfaction with 'school' ad other manifestations of
institutionalized learning, a dissatisfaction that, at times,
borders on nihilism.

So the resemblances are clearly there, and it comes
as no surprise when Poser suggests that if one were to
'shop around' for a philosophical position with which
'romantic' humanism could align itself, the natural choice
would be existentialism, for, as he says, it alone has the
temperament that would appeal to the new humanism's
'romantic' orientations.

At the same time, however, we are also warned by
Power not to make too much of this fact of this fact
because, he says, though 'romantic' humanists may
eventually claim existentialism as their creed, this is not
the case at the moment, nor is any such alignment
imminent judging by the actual state of the movement.

Richmond similarly says about lifelong education
that 'Philosophically, it might be designated as an
existentialist or phenomenological view'. At the same
time a comment reminiscent of Power's about 'romantic'
humanist education warns immediately that 'it seems
advisable to refrain from any such pretentious labelling.

It will also be recalled that when Cropley described
humanism as the 'philosophy' of the lifelong education
programmed he put the word 'philosophy' inside
inverted commas, and said that the programme in fact
could only 'loosely' be called humanistic.

Again, it needs to be noted that when Richmond
attaches the lifelong education programme philosphically
with existentialism he does so without making any

further qualifications; it must therefore be assumed that he is alluding not to some tendency within the movement but to the movements as a whole. But it is clear that, on this last point, he cannot be right. This is because we have already uncovered different traits within the literature of the movement that have nothing to do with existentialism. And yet Richmond's observation is not wrong; it simply focuses on the literature from a different perspective to Cropley's and Ireland's.

One recalls, for instance, in Cropley's own definition of lifelong education according to the UIE literature, that he refers to the ultimate aim of the programme as 'the self-fulfillment of each individual. The question was raised in that place as to how self-fulfillment could be conceived, in particular whether it can make space for the community, as Dave's lifelong education programme demands. If self-fulfillment is conceptualized subjectively, then it will be the basis for a different lifelong education programme wit orientations towards existentialism.

Still, nowhere does one encounter any explicit statement of lifelong education as an existentialist programme. So Richamong can only be reading it into the movement's literature, just as it is only to be read into the 'romantic' humanist educational theory.

Before any incursions are made into this possibility, however, it is first necessary to say a little bit more about the relevant aspects of existentialism as a philosophy. It has already been observed that its pregenitors are taken to be Kierkegaard and Nietzsche. The first was primarily concerned with the question 'How can I become a Christian?' while the second asked the apparently contrary question how it is possible to live a Godless existence. The point of similarity between the two lies in what they both denied, namely the standard or

conventional solutions to the problems they posed, insisting instead on complete subjectivity—each and every individual must come upon truth and come to terms with it in his own way unaided by the pronouncements of popular opinion.

For both the standard sought is that of authenticity. Kierkegaard's individual become authentic to the extent that his relationship with God is personalized, since although conformity with God's will is still the end of man, the content of that will cannot be known to humanity in the shape of universal principles.

For Kierkegaard, in fact, the individual as a particular is higher than the universal and is justified against it not the other way around. While for Nietzsche authenticity lies in the pursuit of the ubermensche, of that 'higher self' which 'does not however lie deeply hidden within you, but immeasurably high above you, or, at least, above that which you usually take as yourself.

For both, the authentic person is one who 'chooses himself', and authentic existence is one based on faith and commitment to it, rather than science and reason. This is how Passmore describes the convergence of their two philosophies into existentialism:

> Both philosophers concern themselves passionately, if diversely, with the human situation they both reject as a delusion all abstract, objective, systematic, philosophy for both of them 'life is more than logic'. It makes all the difference in the world, Nietzsche wrote, 'whether a thinker stands in personal relation to his problems, in which he sees his destiny, his need, and even his highest happiness, or can only feel and grasp them impersonally, with the tentacles of cold, prying thought'. That might be Kierkegaard talking or any existentialist. Again, both Kierkegaard and Nietzsche see in 'essences' a device men use to

tame the world, to reduce it to something indifferent
and stable. The 'real' world, they tell us, is historical,
'existential', revealed as such to the courageous
human agent, but lying beyond the understanding of
abstract thought, which always, by its nature, deals
in types. And Nietzsche, like Kierkegaard, bitterly
attacks the Philistine, the mediocre man, whose
highest ideal is to submerge himself to do 'what is
done', to be 'Man' as distinct from 'a man'.

The more representative figures in existentialist thought
since have kept faith with this programme, emphasizing
the subjective element in human life and relating it to the
crucial questions of freedom, decision and responsibility
as they converge on the problem of personal or authentic
choice.

Such choice is rendered difficult, according to the
existentialist, by our 'facticity'; by the fact that we are
thrown into a world that predates our existence and is
not of our own making. We are, furthermore, made to
struggle within it because of the very nature of our own
Being which is different from that of other beings also
thrown into the arena of life in the sense that we alone
are self-conscious about our own existential predicament.
Or, put in another way, human beings are the only
beings whose existence is an issue for themselves, they
are therefore the only beings whose relationship with the
world is typically that of 'care'.

This means that choice is always a necessary
condition of human life, it is always, to some extent,
inescapable, but it is only authentic choice that enables us
to 'stand out' as individuals. Authentic choice, on the
other hand, is the contrary of 'bad faith', and 'bad faith'
consists as much in our failure to recognize our personal
autonomy of choice as in our failure to recognize the
significance of other moral consciousnesses in our lives
besides our own.

Macquarrie, in fact, says that probably all the leading existentialists pay at least lip-service to the truth that man exists as a person only in a community of persons. But, at the same time, he continues to say: 'in the main they are concerned with the individual whose quest for authentic selfhood focuses on the meaning of personal being', to the extent in fact that they find themselves involved in paradox.

This is because contrasting with their lip-service to the essential communality of human beings most existentialists retain a characteristic attitude to the 'Other' as one who, of necessity, by his very being, sabotages my possibility to make choice that are free.

Within it the primordial relationship in which human beings stand to each other and to the rest of the community is one of conflict, as the 'Other' poses genuine limitations to the pursuit of personal authenticity. Furthermore, this latent antagonism between the individual and the rest is implied by the very fact of existentialism's subjectivism, from the very fact that each person is forced to pursue his own authentic life project ex-nihilo and for himself. Thus:

> Since another human being cannot be the effort of transcendence that I am, and within which I experience and give meaning to my world, he can only know me and my world in the objective mode and this knowing collapses the properly evaluative dimension of my actions and leaves them stranded as so many natural events awaiting another evaluative interpretation which may or may not coincide with mine.

Thus, the most common criticism levelled against existentialism from the point of view that is educationally significant is that it lacks any real social or moral explanation, and this is because existentialists are typically uncomfortable when it comes to measuring the

criterion of authentic existence against the essential communality of h human being. Van Cleave Morris summarizes the content of the paradox as it presents itself to the existentialist as follows, quoting from whitmarsh:

> The problem which poses is a seemingly elementary one: Is not man thrown into a world which he did not crate, confronted with obligations of a communal existence, forced to comply with the imperatives of an anonymous society, and continually faced with the inevitability of his own death-is not man, so conceived, incapable of justifying his own existence?

The existentialist argues that reason seems to drive us to answer 'Yes', to this question, but the puzzle is, says Van Cleve Morris, that this answer is, at the same time unacceptable to man; he is therefore hunted by this paradox which appears unconquerable by reason.

The only response that remains to him lies in the blatant thrust beyond reason' towards a zone where values are crated in the act of an individual living a life. Morris says tat in such a situation, 'To encourage the young to invade this zone and stake out their own plots there-this is an Existentialist education.

A comparison between the characteristics of the educational theory of 'romantic' humanism, as identified by Williams and Foster, and power, and certain prominent aspects of the lifelong education literature reveals some very close similarities of viewpoint between them.

With reference to the former, both sets of authors agree on its main theoretic framework such as exists, that the major influences on it come from the humanistic psychology movement of the 1960s, more particularly from the work of Rogers and Maslow whose psychotherapies are based on fulfillment theories of the personality.

At the same time Williams and Foster identify within it a rationale couched in a sociological context characterised by two main factors; a stress on the rapidity of change in the environment calling for a new type of educated person able to cope with such change, and, an attempt to mitigate the effects of alienation on human beings living in technological environments. The trust of humanistic psychology in response to these twin factors is toward a theory of motivation, with an emphasis on the growth of Self-awareness as a n ultimate good.

Williams and Foster further point out that, eventually, this emphasis, as is to be expected, is directed towards objectives that focus upon the self-realisation principle in life, a principle which implies that the thrust of human activities in healthy persons is towards growth, fulfillment and creativity. The principle, they say, is given its theoretical shape by Rogers, who Crystallizes his philosophy of the person as he works through therapy. In accordance with the aims of this therapy:

> The client will move away from facades; he will move away from 'oughts'; he will move away from pleasing others; he will move toward self-direction, toward being process, toward being complexity, toward openness to experience, toward acceptance of others and toward trust of self.

And Maslow similarly emphasises this 'auto-centred' approach, his theoretic approach being, like that of Rogers, radically subjectivist. For both, the focus is on the individual who, for good measure and consistently with naturalistic philosophies, is also regarded a priority as being essentially good and perfectible.

As in therapy, the central aim of the educational outlook of 'romantic' humanism, the authors continue, is to make the learner progressively more self-aware, more in touch with himself, his own uniquess, how he differs

from others. There is therefore a centering of authority
within the learner himself which, taken together with the
therapeutic pedagogy implied by humanistic psychology,
evidently transforms the typical role of the educator
away from its traditional form. So that it actually comes
to resemble that of the therapist, its central task being to
develop within the learner an attitude or responsibility
towards his own learning.

The lifelong education literature shares all these
tendencies, beginning with the sociological context.
Lifelong education theory similarly locates its own
rationale and justification within societies that are
undergoing change at an accelerated rate pressed on
directly or indirectly by the effects of a scientific and
technological revolution which has assumed the
proportions of a veritable 'knowledge explosion in our
times.

This knowledge explosion, in turn, renders the
traditional view of education as the transmission of a
stock of knowledge from one generation to the next and
as the forming of a stereotyped personality irrelevant.
Thus the Faure report speaks about the need for a new
education for a new individual, one who both
understands change in its different effects and
dimensions, and is able to cope with it and turn its
potential to positive outcomes.

From a narrower angle than the above Power status
that the common theme of 'romantic' humanism is
exhibited most clearly in its critism of traditional
schooling. And this again is another clear point of
similarly it shares with the lifelong education
programme. One recalls among Dave's concept
characteristics one that refers to the lifelong education
programme as providing an antidote to the shortcomings
of the existing formal education system. And the criticism

goes far beyond that of historical irrelevanance just referred to. In his book on Gelpi, Ireland provides a synthesized list of the objections against existent schooling recurrent in the lifelong education literature and these are, in essence, very close to the ones attributed to romantic humanists by Williams and Foster, and Power.

Thus Power, for instance, says that the main charge romantic humanists level against schools is that they are little more than assembly lines perpetuating a conspiracy against individuality by accepting a commission to produce a standard product, this neglect of individuality being typically described as dehumanizing for the learner. And the same accusation is made on the side of lifelong education by Lengrand who similarly complains that no consideration is allowed in schools for individual differences of character.

On the contrary pupils who do not conform to pattern become marginal, as do those whose rate of development is slowerthan the average. Moreover, he argues, the need for selection prevails over pedagogical considerations and failure is thus institutionalized at the cost of senseless wastage of intellectual and monetary investment.

Education should, Lengrand says, allow every individuals to develop in accordance with his own nature and as a function of learning capacities that are his own, not in terms of ready-made models suited for one kind of personality, that of the'gifted' pupil who learns easily and does not question the school order.

Finally, and from a slightly different point of view, he charges schools, as presently organized, of resting on a turncated conception of the human personality in that the capacity to acquire knowledge is given precedence over all other terms of expression: emotional, social,

aesthetic or physical. they therefore adopt a learning programme which not only has the practical effect of fragmenting the personality but also of separating the individual from life.

All these tendencies are appearing at a time when, lifelong education theorities argue, the human personality is already constantly menaacxed with 'abstraction' threartened with falling victim to elements with our contemporary civilization that conspire to divide it, to break up its unity, Lengrand is not the only one who emphasises these 'alienating' effects of the modern situation on persons, suchodolski an others do so also.

In addition, however, Lengrand, like the Faure report, reportedly accuses the school of contributing greatly to the 'dissociation of the parts of the personality' which is the main symptom of this alienation.

This is because, corresponding with the priority given to knowledge acquisition, the school arbitrarily isolates one aspects of the personality, the intellectual aspect in its cognitive form, as being alone educationally relevant while the other aspects are forgotten or neglected and either shrink to an embryonic state or develop in a disordered fashion, threatening the very balance of the personality.

In this situation, Lengrand argues, some essential elements of the human person are actually either atrophied by schooling or else are temporarily, and even, sometimes, permanently, paralysed. While the Faure reports says:

> The neglect and disdain from which some elements
> of educational programmes continue to suffer, the
> deficiencies and imbalance of curricula appear to us
> to be among the most serious symptoms of the
> disease of which education is both the symptom and

> the cause. The separation of its intellectual, physical,
> aesthetic, moral and social components is an
> indication of alienation, undervaluation and
> mutilation of the human person.

And again we find this tendency to separate education from life similarly constitutes the grounds for serious complaints levelled against schooling by 'romantic' humanists, Couching their objections similarly in the language of 'relevance' they ask how schooling can be educationally relevant when in schools 'thought' is falsely divorced from 'life' which, they argue, is the crucibles of real not fictional problems. And, in any case, they insist, the question of relevance is not one that can be decided by the school since, in fact, it is really a personal one and as such requires a private verdict not a statement of policy.

For these reasons there is a tendency among ' romantic' humanists to conclude that traditional schooling is largely a waste of time while, at the same time and for the most part, drawing back, like the lifelong education movement, from the inference that the whole concept of school be abolished.

The Faure report, in effect, regards the deschooling theses an an 'extreme one based on the erroneous postulate that 'education constitutes an independent variable in each society. What is in question for lifelong education theorists is not whether school in itself is important of necessary, but whether it is a good thing in its current form.

From this point of view the problem is not only that current schooling preserves that outworn formulae of the past but also that it continues to project the same dichotomies of the past, and there can be no remedy for this situation, lifelong education theorists hold before schools recognize that, at a time when abstract

knowledge is coming to be viewed more and more as part of a continual process acting on and reacting to daily life, new solutions are required. For on such recognition depends the further recognition that the common stream of education in schools should combing theory, techniques and practice, intellectual and manual labour,

The dislocation of these different combinations constitutes in concrete form the much criticized separation of education from life ; its consequence in psychological terms is that the child's personality is split between tow worlds each discordant with the other: one in which it learns like a disembodied creature and the other in which it fulfills itself through some anti-educational activity. A conclusive comment on this issue is that:

> Most education systems do not help their clients—whether they be youngsters or adults—to discover themselves, to understand the components of their conscious and unconscious personalities, the mechanisms of the brain, the operation of the intelligence, the laws governing their physical development, the meaning of their dreams and aspirations, the nature of their relations with one another and with the community at large Education thus neglects its basic duty of teaching men the art of living, loving and working in a society which they must create as an embodiment of their ideal.

Yet another point of agreement between the two sides relates to their criticism of the monopoly the school has always exercised on education. That monopoly, both argue, helps to conceal the insufficiency of what is on offer as against the real educational needs of contemporary individuals. Both, therefore, emphasise the educational importance of the wider society. Romantic humanists, rather surprisingly, insist that social interaction is the great educator; but the explanation

could be that they view such interaction as a way to curb the school's pretensions.

Similarly, the Faure report argues that the school must be transcended by broadening the educational function to the dimensions of society as a whole. It quotes Plutarch, in this connection, who said that the city is the best teacher, approvingly, and, of course, devotes much space to the elaboration of the principles and practices of the learning society. Williams and Foster refer to the seven goals which Roberts has claimed to be the main ones for a humanistic education. These concern:

> Personal development creative behavior, inter-personal awareness, subject orientation, specific context, method of teaching and teachers and administrators.

Roberts goals they point out, are further development by a set of imperatives designed by Fairfield to implement them in educational settings. In the context of the comparative analysis that is the object of this section, what is especially interesting about these goals and imperatives, because they are so close in essence to those distinguished in various places by lifelong education theorists, is their provenience.

Williams and Foster say, inspired : by the Social Education movement, which sought to foster cooperative individualism through education; by Progressive Education, whose common principles were seen by Dewey as the expression and cultivation of individuality, free activity, learning through experience, acquiring new skills as a means to attaining ends, concentration on the here and now, and acquaintance with a changing world; and by the Open Education movement which encourages an equally active role for teacher and learner in order to develop greater classroom democracy with an emphasis on a cooperative sharing environment.

Evidently we could continue to cite other statements and positions held in common in confirmation of the fact that romantic humanism as an educational theory shares its more consistent orientations with elements in the lifelong education literature. The identification of this convergence between the two is made more consistent by their separate identification with existentialist thinking. This is not enough however to establish with any firmness the relationship of lifelong education theory itself with existentialism, nor to explain the nature of that relationship.

This is the matter to which we must turn next in this section, and we can start by observing that within the lifelong education literature there is the same pronounced awareness of the psychological pressures to which people living in an environment of accelerating change are exposed, particularly when the technology is used in a socially irresponsible or malicious manner and is turned to utterly materialistic purposes, as one finds in existentialist writings.

There is the same sensitivity to the dehumanizing effect of a consumeristic mass culture that is shared also by existentialist writers. Jaspers most especially, and that makes a personalized and utterly individualistic outlook appear as the only intelligible alternative to the threat of alienation posed by such a culture to the individual personality and, more especially, its sense of identity.

Reference has already been made to Suchodolski's brand of humanism. The central contention of Suchodolski's essay is that people today are faced with the threat of alienation from many sources in both capitalist and socialist countries. Lifelong education, or indeed any positive educational action, is impossible, he argues, where these conditions of alienation exist; the first strategy of the 'learning society', therefore, must be

to overcome the forces of alienation within itself by reassessing its own cultural values. The existentialist, of course, with his profound distrust of collective action, does not believe this strategy possible, and a somewhat similar doubt seems to lie at the core of the thinking within the 'pragmatist' trend in lifelong education theory, which does appear to hold out hope of internal revolutions through education, but which also pins its faith in this possibility on 'progressive' individuals rather than on any form of collective action.

The existentialist will respond to the threat of the modern world by emphasising the value of the personal and subjective both in terms of educational cultural action, and his counterpart among lifelong education theorists is to be found in such as Paul Lengrand, who similarly holds that Modern man is the victim of abstraction, and for whom the appropriate educational response does not focus on collective action but is similarly personalized.

Lengrand, in fact, affirms the value of individuality in all its forms and per se. He argues that before the 'challenges of this age' which a highly technologized culture provokes, there are two responses open to the individual that correspond, in turn, to the existentialist's distinction between an inauthentic and an authentic existence; either passivity, an attitude of resignation and surrender, 'watching the cauldron of doctrines and beliefs without great concern over their contradictions and changes of front', or the acceptance of responsibility, the recognition of 'the obligation to be oneself'.

One thing that is clearly attractive to lifelong education theorists about existentialism is that it offers, as Lengrand's argument indicates, an ultimate justification for their programme, for it makes education the price of 'freedom' one needs to pay in a continuously challenging

social milieu: 'In one sense, the modern individual is condemened to autonomy, obligated to freedom', and this obligation carries with it the price of education - 'education which never ceasea, which mobilises every capacity and every resource of being, whether from the intellect or from the heart and imagination'.

In fact, lifelong education is made necessary for Lengrand by the fact that it is only by being in a situation where one can fight the obstacles and challenges continuously met with in a meaningful way that one is demonstrating one's humanity, and in each case the nature of the combat is a purely personal one and requires personal solutions.

From this point of view, he believes that the best that the educator can do for the learner is to put him in a position where he can fend for himself, where he comes to be autonomous, and the same contention is made by the Faure report.

Self-directed learning is therefore made the general aim of all formal learning by both, and indeed by all lifelong education theorists besides, who revert to the concept of 'educability' which, in turn, is translated into different conditions for the achievement of learning autonomy, which include the appropriate forms of motivation and skin, to give it form. In effect, having rejected the view that education has primarily to do with the transmission of knowledge, or of a culture, or has anything to do with imposition of any kind, Lengrand concludes, employing an existentialist jargon, that:

Education is not an addendum to life imposed from outside. It is no more an asset to be gained than is culture. To use the language of philosophers, it lies not in the field of 'having' but in that of 'being'. The being in a state of 'becoming' at each different stage and in varying circumstances is the true subject matter of education.

If the individual is always 'becoming' then his education, which intimately concerns his 'being in a state of 'becoming", must always be in some sense incomplete and ongoing because the very nature of his existence demands it. The same conclusion derived from considering the nature of being is also reached from the existentialist point of view, where being is characterized by the constant need to choose, since choice is always to some extent demanded of the individual as a condition of life itself.

Even in the most restrictive of circumstances, existentialists tell us, we are obliged to choose, since, however restrictive these may be, a minimal possibility of choice is always logically possible.

At the same time, however, this 'formal' autonomy is meaningless because it is merely logical, it has no human or moral value. It is only the effective autonomy of authentic individual choice that has such value and is therefore of worth. It is thus that Lengrand and Suchodolski insist upon the value of 'responsibility'. It is, they say, absolutely incumbent upon the individual to take over his own cultural and educational project as the very assertion of his humanity.

Thus Lengrand insists that it is vital both for the learner and for the educator to have an authentic conception of both. From the point of view of culture this amounts to an understanding that:

> A man's culture is the sum total of the efforts and experiences through which he has become steadily more himself. These efforts and experiences, even if the shares them with thousand and millions of human beings, are his own and relevant only to himself. Culture only exists to the extent to which it has been lived and tested within the particular history of a man who is leading an existence, who is

building a life, who is conscious of the universe and who takes part in its shaping by his own decisions. Contrasting with this conception of culture there is another 'geographical' outlook which the individual is continuously presented with and which he needs to avoid if he is to affirm himself as a person, a culture of 'bad faith'. the 'geographical' concept of culture sees culture not as a personal possession but as a 'self-contained domain comprising the sum total of knowledge accumulated over the centuries'. As a domain one has the option of centering or staying outside. Moreover, once one enters one comes to occupy more of less of this territory depending on chance and other factors. Thus, the 'geographical' concept of culture divides the world into the cultural rich and the cultural poor, the privileged and the victims, the initiates and the uninitiated.

Corresponding to these different conceptions of culture, there are for Lengrand two ways in which the human phenomenon can be viewed, both of which are significant to the manner in which the educator may choose to approach education; one is the 'sociological', the other is the 'psychological' or 'philosophical'. The first, he says, is 'monopolised by the forces at work, by structures and institutions, and it is those they consider important'. The second, that which, he says, should impel educators, is:

Conscious primarily of human existence in its individual form. What interests them above all is the single, unique, irreplacable life-story of an individual, the awakening of a consciousness, the whole set ways of thinking, feeling, and establishing relationships with himself and with the world which are peculiar to the individual, his own particular way of tackling and solving the problems he encounters both outside and within himself, which is, and always will be, different from other people's ways.

Indeed the orientation the practice of education should take once we get these perspectives right practically suggests itself of its own accord. For, Lengrand argues, the psychological/philosophical approach clearly assumes that the aim of the educator is to help form the mind, the body and the character, and where else, he asks somewhat thetorically, do mind, body and character belong but 'within the restricted and yet limitless space of a particular individual in the context of his own being and becoming?

This individualist and auto-centred philosophy of education comes strongly across from other quarters within the lifelong education literature also. Thus we find the Faure report declaring that 'Teaching, contrary to traditional ideas and practice, should adapt itself to the learner; the learner should not have to bow to pre-established rules for teaching', and 'The new educational ethos makes the individual the master and creator of his own cultural progress', and finally, '(education) is no longer focused on the learner, nor anyone, nor anything else. It must necessarily proceed from the learner'. And if we return to Cropley's defining principles of lifelong education is recognised by the UIE, referred to in earlier pages, we find the same reference to the self-fulfillment of each individual as the ultimate aim of education, and to the value of having the skill and the motivation to engage in self-directes learning activities placed above all others.

Can the life long education programme be an existentialist one? The question is, can the lifelong education programme be a straightforwardly existentialist one? One must beware not to confuse it with the different question whether existentialism can supply the basis for a lifelong education programme, which it clearly can.

The issue it is meant to raise is not the latter one but whether the programme of the lifelong education movement, its operational definition in particular, as it appears in the literature, can be aligned with existentialist philosophy thus resolving the ideological ambiguities described in the giving form to the programme's humanism.

It needs to be understood also that the question is about the theoretical resolvement of the programme not the practical; in other words it is about theoretical possibilities. It asks whether the programme would continue to remain internally coherent and consistent if it is aligned with existentialism, and an answer to it must have two parts; first, it must involve consideration of the difficulties brought against existentialist thought with regards to its general compatibility with educational practice.

In other words, it needs to see whether the credentials of existentialism as an educational theory are right; second, it must see whether there are not any a priori objections to the attachment of the movement's programme with existentialist thought based on some conflict of defining principles between the two.

Starting with the first, there are evidently serious difficulties involved with bringing existentialist thought in general to bear on education practices, because such practices are typically assumed to involve institutional arrangements, namely the presence of schools and teachers; these, in turn, are considered indispensable in any sophisticated society for the transmission of its culture, on which its very continued existence depends. A consistent existentialist outlook, it would appear, must logically view schools or any form of collective learning within some form of institutionalized framework as undesirable. Power says:

> At best, existentialism,s advice to education is vague.
> After adverting to existentialism's fundamental
> subjectivism and pluralism, not much remains on the
> level of philosophical principle for application to any
> theory of schooling.

It would also seem that existentialist thought, with its emphasis on subjectivism as the only truth, must be totally incompatible with any formal education since the latter implies the presence of an educator acting upon the learner.

The discussion of the other section, in fact, raised the point that 'romantic' humanists, who are of the same theoretic temperament of the existentialists, are typically unhappy with the very concept of school, while they embrace a conception of education as a kind of therapy involving a one-to-one relationship between learner and facilitator. That they are nevertheless reluctant to throw over the concept completely accounts for their unwillingness to take over existentialist thought.

From another point of view one needs to recall the point made earlier that existentialism, with its psychological orientations, lacks a proper social philosophy; a proper theory of society.

Thus while existentialists describe to us the kind of society we already have and furnish us with a phenomenological critique of the individual's existential condition within it, they nowhere tell us what, in effect, it out to be in order to improve that condition; this is because they hold an aversion for prescription or theory. In fact, as we saw earlier, the lack of any social theory in existentialist thought does not so much denote a gap, a lacuna within it, as a necessary consequent of it.

The question is, can an adequate educational theory be constructed in the absence of a social philosophy? The difficulties with conceptualizing an existentialist

education programme grows when education means schooling. For if by education we mean 'school', then it is difficult to see how an existentialist philosophy can find a legitimate defense against the difficulties outlined above.

For 'school' is historically a social construct, a human invention of an institutional kind which presupposes the involvement of a cooperative enterprise with shared interests and beliefs, and a shared ethic; the need for all of which the existentialist denies, and the value of which he typically rejects. But if education is understood in a wider sense then 'school' does a social philosophy continue to be required for an education programme?

Rousseau has furnished a theoretical account of how education can dispense with a social framework in Emile, while Illich and others have proposed a de-schooling philosophy. The stock reply to the former's naturalism is, however, that the social is reintroduced through the presence of Emile's tutor, while Illich replaces the school with learning networks that are 'new educational institutions'.

Within a more contemporary and practical viewpoint, an increasingly large amount of adult education is being done in the Freirian manner, outside 'schools', without a formal curriculum, and with facilitators acting out therapeutic roles rather than traditional teachers but this renders the learning situation, if anything, not less but increasingly social, and Freire's pedagogy, or andragogy, is backed by a social analysis and an alternative philosophy.

Finally, not even a social doctrine of 'authenticity' can replace a social philosophy proper, as Van Cleve Morris suggests it can do, for the very concept of an 'authentic society' where 'each individual takes personal

responsibility for the law he obeys, the conventions he consents to, the values he appropriates for his own life, is as impossible as the possibility of a General Will which will always reflect in practice the views of every single member of the society whose it is, which does not demand compromise of its members, and is not sometimes prepared to 'force them to be free'.

Societies have dispensed with schools in the past where all their specialized needs could be catered for by the training of a limited few by tutors. However, they were clearly not democratic societies, and the arrangement would most certainly fail to satisfy the increasing demands for specialized learning the characterizes all kinds of modern societies. As was pointed out earlier, Illich has suggested, theoretically, that societies can be deschooled. Though the suggestion is made seriously as a reaction to the effects on society which the pervasiveness of schooling engenders according to his own analysis, deschooling is not a possibility that he eventually canvasses adequately since his commendable efforts to combine individual freedom of action in learning with social cooperation must assume, in the absence of school or any formal substitute, that the ability for autonomous learning is either something one is born with or one can effectively win for oneself, or is something that can be left to peer interaction or parental guidance, and whereas the former assumption defies all evidence to the contrary, the latter leaves the child to the mercy of chance and parental good-will, which may not in itself be a bad thing in a perfect society where everybody's motives are the right ones, but not otherwise, in this imperfect world of ours where children often need to be protected from the intentions of grown ups, including their own parents.

At any rate we have already seen that lifelong education theorists do not accept the move towards

deschooling society. On the contrary they are committed by their programme to a revised theory of schooling that fits with their reconceptualizing of education itself as a lifelong matter. Indeed, as we have seen, referring to the existent schooling system, one of Dave's 'concept characteristics' speaks of the lifelong education programme as an 'antidote to shortcomings' rather than as a radical substitution of it, and another retains the importance of 'formal institutions of education' as 'one of the agencies of lifelong education', though not the sole one. And existentialist philosophy, as out earlier discussion showed, can contribute nothing to these designs.

However, even more fundamental than its theoretical incompatibility with the concept of school, which as we have seen, is considered indispensable by the lifelong education programme, the existentialist point of view is incompatible with the very having of an educational programme, lifelong or of any other description, since any programme, even a personal one, constitutes Dave's 'concept characteristics' and the radical individualism of existentialist thought.

A response to it consistent with the latter would be to avoid such exercises as Dave's. But this is not a move open to the movement. Not that, in the eventuality, it would cease to remain a movement, for movements, as was observed earlier, can admit to different degrees of cohesion, the move is not blocked on logical grounds, but that systematization is essential for policy-making, and, as we have seen, if anything unifies the lifelong education movement it is agreement over the fact, which is also considered the distinctive feature of the movement, that its conceptualization of the otherwise bare idea of education as something lasting for life includes the institutionalizing of that idea.

The lifelong education programme presupposes the need for social and political action in order to operationalize the concept also forestalls what would otherwise appear as an attractive compromise. It could be suggested that the existentialist outlook be left as a description of the adult component of the programme, with-perhaps a type of schooling that would lead to 'authenticity', that would awaken awareness in the learner—existential awareness of himself as a single subjectivity present in the world', as its other component.

Also, a connected objection to this form of compromise solution would be that, conceived of in this way, as a two-tier programme, one would be violating one of the programme's other fundamental principles, namely that within its perspective, the educational process should be viewed as a unified whole, as integrated both vertically and horizontally.

In effect, a two-tier programme would simply restort to the situation current in most countries today, and to the situation in educational theory prior to the advent of the movement; before, that is, the lifelong education theorists took the bare idea that education should be for life and turned it into a programme.

It would simply regard lifelong education as a purely personal project left to the perception of truly 'authentic' individuals without any social or institutional support. And this is a consequence none of the theorists within the movement would accept, for it would mean, effectively, the abrogation of the movement's programme. it would mean denying lifelong education the separate conceptual space its theorists have worked to give it within educational theory.

Moreover, it would mean giving up the policy prescriptions, with which they have filled that space and denying the very case they have made for these

prescriptions. The lifelong education programme needs to look elsewhere than towards existentialism for its philosophical statement, tough the attractions of existentialism are not to be denied, and its positive insights can still be creatively included.

Among the former one could include the fact that existentialism avoids the problem of ideology by rejecting the need for one, and this makes it an attractive proposition for any who deliberately seek to avoid ideological commitment while asserting the value of individual freedom; both considerations that weight heavily on UNESCO- sponsored projects or documents.

But the price to be paid for these 'advantages' is an impossible one, for theoretic consistency demands that they can be won only through the effective sacrifice of the programme itself. Indeed, there exist within the lifelong education literature strong statements to the effect that self-education is the only authentic form of education, but the fact that they coexist with further statements and with programmatic principles for the institutionalization of the concept is an indication of the looseness of the theorizing within it, or, at any rate, of the language in which it is expressed—one problem with rhetoric in fact is that it frequently contradicts itself.

The positive points are plenty, though they require more than careful pruning of their existentialist meanings. Indeed they need to be extracted from the whole framework of existentialism in order to bear fruit, and need to be re-introduced within a social philosophy of some kind. This means that the emphasis on individuality needs to be tempered with some account of a just system of cooperative behaviour within which the individual needs to pursue his own life project and within which the policy aspects of the education programme need to be construed.

The phenomenological outlook of existentiallism gives us valuable insights into the current state of our technological civilization, which, in themselves, constitute a strong recommendation for continuing learning, but it cannot be satisfactory to define an 'authentic society' simply as one composed of authentic individuals and leave it at that.

Existentialism merely tells us that a truly human existence is 'authentic', and that the 'Other' poses a threat to its pursuit, it also tells us that certain social conditions, those prevailing in modern societies, are potentially threatening to individuality. But it cannot tell us which social conditions would make authenticity is, for the existentialist, by definition, pursued against society, whatever its kind—the only answer is subjectivism.

A subjectivist educational philosophy, on the other hand, renders impossible any concept of schooling or any collective educational action—more especially the setting up of education programmes for the purposes of policy making. The subjectivist must view lifelong education as a personal thing.

These are factors that render subjectivism unacceptable to the outlook of the lifelong education movement. How do other educational philosophies feature in this respect? The next chapter is a critique of liberal philosophy of education from a lifelong education perspective—it is evidently an important one given the very great influence of the philosophy.

Humanism and existentialism are not philosophies that are particularly popular among the philosophers of education of the English-speaking world. Some description of the orientations that have characterized the outlook of these philosophers. There the point was made that the overwhelming mass of contributions to Anglo-Saxon philosophy of education comes from a liberal

standpoint, whether explicitly declared or thinly disguised behind a facade of 'neutrality' supported by an analytic methodology. Where an ideological debate is recognised, the 'other side' addressed is thinkers of a Marxist persuasion.

The point was also made, that within liberal philosophy of education the technical definition of education used is that which includes only formal or intentional learning, the informal and non-formal being commonly considered as not counting as part of people's education, although they may be relevant and valuable for other purposes of life.

Which means that liberal philosophers typically operate with a very restricted conception of education; so restricted in fact as to make education simply equivalent with schooling or with the continuation of schooling into universities and other institutions of 'higher learning.

These twin tendencies to keep education apart from 'life' and to so conceptualize education as to equate it with schooling are perfectly exemplified in an essay written by Michael Oakeshott called 'Education: the engagement and its frustration', where the major 'frustration' to education, for Oakeshott, is that of confusing it with what goes on in life, for in so doing one deprives 'School' of its most vital characteristics.

To begin from the beginning, Oakeshott defines education as:

> a specific transaction which may go on between the
> generations of human beings in which newcomers to
> the scene are initiated into the world they are to
> inhabit.

One needs to note the terms used and the positions the statement implies. First, we are told that education is a 'specific transaction'; i.e., it is not a 'transaction' of just

any kind, but one of a certain sort. Oakeshott later specifies that what is being 'negotiated' in this transaction 'is not the transfer of the products of earlier generations to a newcomer, nor is it a newcomer acquiring an aptitude for imitating current adult human performances; it is learning to perform humanly'.

One may well feel a bit puzzled as to what Oakeshott could mean by 'learning to perform humanly', and, further on, by being 'initiated into the world they are to inhabit', since a central argument of his essay is that education implies learning that is 'detach(ed) from the immediate, local world of the learner, its current concerns and the directions it gives to his attention'.

But his meaning becomes amply clear when he specifies that the inheritance of human achievements and understandings into which education initiates the young is one where these are 'animated, not by the inclinations he brings with him, but by intimations of excellences and aspirations he has never dreamed of, and this is something school alone can provide, since school is the only place where the learner 'may encounter not answers to the 'loaded' questions of 'life', but questions which have never before occurred to him'. Second, there are always, says Oakeshott, at least two sides involved in any given transaction, so, education being a form of transaction, there can be no such thing as 'self education'.

Oakeshott, in fact, specifies that in education the two parties to the transaction are the newcomer or 'postulant to a human condition', and the adult as teacher. The home, the nursery and the kindegarten may be places where learning takes place, but they do not count, since such learning is usually ruled, he says, by inclination and is a by-product of play.

Education, in fact, he continues, only begins with the appearance on the scene of a teacher with something

important to impart which is not immediately connected
with the current wants or interests of the learner:

> But education, properly speaking, begins when, upon
> these casual encounters provoked by the
> contingencies of moods, upon these fleeting wants
> and sudden enthusiasms tied to circumstances, there
> supervenes the deliberate initiation of a newcomer
> into a human inheritance of sentiments, beliefs,
> imaginings, understandings and activities. It begins
> when the transaction becomes 'schooling' and when
> learning becomes learning by study, and not by
> chance, in conditions of direction and restraint.

The 'idea of School', Oakeshott contends, is essentially
that of a personal transaction between a 'teacher' and a
'learner': 'The only indispensable equipment of 'School' is
teachers'. 'School' itself, on the other hand, is typically a
'monastic' institution in respect of being 'a place apart
where excellences may be heard because the din of world
laxities and partialities is silenced or abated'.

Within the school the first lesson the newcomer
learns is, therefore, that not all knowledge counts, that
learning is not a 'seamless robe', the possibilities are not
limitless. Thus a deliberately organized curriculum
circumscribes knowledge, or the context that needs to be
learnt, into 'disciplines' or 'subjects'.

Moreover, school cultivates within the learner
certain indispensable habits of life related to the effective
'engagement to learn by study' which becoming educated
requires; habits of 'attention, concentration, patience,
exactness, courage and intellectual honesty'.

Oakeshott's programme is a typical liberal one. With
this fact in mind, it becomes a wonder how many liberal
philosophers of education declare that they actually
subscribe to the idea of lifelong education, to the extent
'that recently Anthony O'Hear has felt that he could

assert that there is no controversy among philosophers over the view that education is for life; this is in fact, he says, how it is held by philosophers as far apart on other matters as Peters and Dewey.

The question whether this is indeed so is one that has been tackled elsewhere in some detail; succinctly,, it ca be shown the O'Hear's statement conceals fundamental discrepancies relating to how these views are held by the two philosophers, which, in effect, render the education programmes with which they work entirely different ones. Peters's position on the matter in clearly defined and succinctly stated in a statement of his in Ethics and Education in which he declares that there are at least two 'truths' contained in the 'slogan' that 'education is for life':

> One is that if people are properly educated, so that they want to go on when the pressures are off, the conceptual schemes and forms of appraisal, into which they have been initiated in schools and universities, continue to develop. Another is that 'living' cannot be separated from the ways in which people have learnt to conceive and appraise what they are doing.

In effect, when he describes the statement that 'education is for life' as a slogan, he is accurately reflecting how it is currently held in many quarters, not the least among liberal philosophers of education. For a slogan is a from of exhortation to do something.

Where the 'slogan' that 'education is for life' is concerned it is a valuable on because it derives from 'conceptual truths' implied by definition from the concept of education itself, which further implies conceptual schemes and forms of appraisal into which people are initiated in schools and universities and which themselves have intrinsic value.

This being the case, it follows logically that they are of a kind which it would be worthwhile to continue to develop for life. But an exhortation or recommendation, however strongly made, is not the same thing as a policy actively pursued.

The fact that Petrs regard the view that 'education is for life' as a slogan demonstrates that after recommendation he would leave the matter of whether to engage in lifelong education or not up to the individual's personal initiative. He does not see lifelong education as a key idea to be further explored for its policy implications. At this stage it is important for us to get our perspectives right. The question is not whether Peters and other liberal philosophers of education support the idea that education is for life or not, for many clearly do in some form or other.

The real question is, what kind of lifelong education programme do they support? One answer is provided for us in the quotation from Peters; it is the extension of school and university learning into adult life. So, in effect, even conceived of as a lifelong matter, there is no discontinuity in Peters' statement with the view expressed by Oakeshott that education is conceptually tied with schooling; if it does not take place within the building we call school, it still involves a continuation and development of the kind of learning that goes on in the school, and, one assumes, according to definition, will continue to involve intentional learning under the guidance of teachers.

It may be the case with some liberal philosophers of education that they do, like O'Hear himself explains that he is writing about formal education because this suits the purposes of his book and in order to 'keep things in manageable proportions', the presupposition clearly being that formal education, or schooling is something

that can be written about separately and is therefore uninfluenced by these other forms of education he has in mind and that are not formal. And Peters also, similarly acknowledges another sense of education besides that which he writes about, a sense in which it is a 'fluid concept' with a 'loose undifferentiated meaning' as compared to his own. But, like O'Hear, it is not a sense that interests him either. The point being made is that whatever other meanings they allow education, liberal philosophers are interested in one only.

Peters definers education as schooling, as do most other liberal philosophers of education,- as the initiation of the young into a form of life regarded as desirable by teachers -and this is how he writes about it. This is what really matters whatever his other statements that appear to support the idea of lifelong education may be. O' Hear himself is not even interested in verbal consistency at least. Thus he describes his intention in in his book as that of providing 'some general account of what it is we will want our children to have learned by the time their education is over.

Note, 'by the time their education is over'—this from one who later says, as we have seen, that the view that education is never over is uncontroversial! I assume that, this being the case, he himself must support it! Surely that consistent statement should therefore be: 'by the time their schooling is over and they are ready to continue with their education '?! But the fact if that O' Hear is no more aware of any inconsistecy in his position, verbal or otherwise, than is peters.

Like most other liberal philosophers of education who acknowledge that education is essentially for life, both ignore this aknowledgement completely when it comes to writing about education. O' Hear is right in one sense at least for philosophical purposes, as far as he and

his fellow philosophers are concerned, education is over when schooling is over, or when the aims of schooling are achieved. Do these discrepancies mean that liberal philoso-phers are really paying no more than lip-service to the ideal of lifelong education? Not necessarily so. The real reason could be that the meaning of education they operate with is considered sufficient and that they would pass on to define adult or post school education simply as more of the same thing.

This is what, in fact, peters appears to assume when he says that what is involved in continuing education is wanting to go on developing the conceptual schemes and forms, of appraisal into which one has already been initiated in the school.

At the same time, that same meaning imposes its own restrictions on how they can consistently conceive of adult or post-school education; first because within that meaning education is something teachers do to pupils or students, and this fact, as we have said, renders the term 'self-education' and self-contradictory one in their language, second because it comprehends only a limited kind of learning and knowledge, that described by peters.

The liberal philosopher does not deny that other kinds of learning are relevant or valuable in different ways, or cannot take place otherwise than through being taught or teacher directed. What he denies is that they are edecationally valuable or significant. It goes without saying therefore that peters does not even reserve the neglected 'loose undifferentiated meaning' of education he refers to for adult hood. That adult education is, for him simply the continuation of school learning is, as we have seen, something he practically expresses explicity.

But would he want to continue to be consistent to the extent of retaining that a teacher needs to be involved for education to take place? We cannot be sure, but what

is certain is that many liberal philosophers of educational ideal. They would therefore, probably, want to answer no, because a successful schooling aimed towards autonomy will have given the individual the skills as well as the motivation to go it alone afterwards, thereby making tutelage unnecessary.

At the same time such a view could consistently allow that educational relevance of non-formal learning, providing that what is being developed through its activities is the conceptual schemes and formes of appraisal appropriate to the study of the disciplines, not something else, thereby preserving continuity with the school.

If we consider this programme as 'educational for life' it cannot evidently be called a lifelong education programme since, to be properly so called. peters and the other liberal philosophers would also have to fall in with lengrand's condition that educational value be conceded to infant learning. Its proper name would be continuing education.

All of this, however, does cinsiderable violence to the original liberal technical definition of education, since all it keeps constant from that definition is the knowledge condition, otherwise it drops the condition that learning must be formal and that it requires the direction of teachers, although continuity could also be claimed with the latter in an extended sense in which the learning to be continued started with a teacher.

Such a programme would leave the matter of adult education entirely to individual initiative, since, on the one hand it is evidently unthinkable that education should continue the work of teachers and schools as liberal philosophers identify it- these are the universities and the other formal tertiary establishments, attendance at which is voluntary.

It is clear that in order to proceed to the kind of programme sketched in the last paragraph of the previous section liberal philosophy of education would need to effect important departures from its present outlook. First, it would be necessary for liberal philosophers to recognize that their initial definition of education conceived of in broader terms than childhood. Second, they will need to concede the relevance of non-formal learning to the practice of education.

Otherwise they can evidently continue to insist that only teacher- guided learning is education and that education cannot be pursued outside institution or outside some form of tutorship, which is not, if I read them rightly, what most liberal philosophers intend, though it is a theoretical possibilities of their education programme.

A broader liberal programme could, as was suggested earlier, continue to hold the knowledge conditions that characterize that liberal outlook and, evidently, liberal political ideology, constant. It would than be possible to assume that these consistent with other forms of learning than the teacher-based though it could be conceded that teacher-based learning, especially in its characteristic form as schoolling, is indispensable to set the ball rolling.

The context of education, then, from the point of view of a continuing education programme, would not necessarily be the school, but any locus of individual cooperative,or tutor/teacher led learning which achieves for the individual the kind of knowledge and 'mental development' in terms of which liberal education is defined, at any time in life.

This solution appears deceptively simples: in fact it is not. For besides the changes proposed one would need to effect another one of an even more radical kind: it

would be necessary for liberal philosophers to discard number of concepts and emphases that are current in liberal philosophy of education and that constitute an obstacle to reconceptualizing education in this way. And this proposal appears to be the most difficult to pursue, in fact it does not seem currently possible.

This is because the necessary presupposition for it to happen is a prior cognition on the part of the liberal philosophers themselves, or the fact that a femlly consistent view of education as something that continues for life requires the reassessment of their educational outlook in the manner described above or in other ways. And this awareness, currently appears nowhere, since almost all these philosophers continue to hold their declared support for lifelong education against a theoretical outlook which restricts education to childhood and formal learning within schools, blissfully unaware of any inconsistency on their part.

He say almost because in fact the point is taken by Jone White who devotes a whole section to lifelong education, which he correctly characterizes as a challenge to the liberal education programme to which he himself subscribes.

White recognized the argument made above. He also recognizes that what is currently being proposed in name of lifelong education is a much more radical reapprais al of education even than that outlined above. White recognizes that the lifelong education programme demands a total reconceptualization of the whole of education rather than these limited corrective measures.

His concern in his book however is not to contribute to the discussion of how the liberal programme can be better alingend withthe concept of lifelong education program,me demand a total reconceptualization of the whole of education rathe than these limited corrective

measures. his concern in his book however is not to contribute to the discussionof how the liberal programme can be better aiigned with the concept of lifelong educaiton, but to reject the concepty on behalf of liberal educaton. And in the process he evidently lights upon the spots where the inconsistencies between the two are most pronounced. In doing so he highlights the concewpts and emphases the current liberal programme would need to discard in order to achieve compatibility withthe concept of lifelong education althouth, evidently, he does not advocate that it should do so, taking the inconsistencies, on the contrary, as reasons for rejecting lifelong education.

White's attack on the lifelong education concept takes different forms: he argues that the concept violates and renders meaningless the central concept of liberal philosophy of education; the concept of the educated man or person; he argues that it removes the emphasis from childhood. which no longer remains special from the educational point of view; he argues that it can be reduced and absurdum. All of these are meant as serious objections made by a serious philosopher, and therefore need to be met; they are also objections that do not appear elsewhere in philosophy of education. White's section, in fact, constitutes the only real philosophical critique of the lifelong education concept available at the time of writing this book, and the fact, that it is made from a hostile or, more accurately, sceptical position, renders it additionally important. It will therefore be considered in some detail in the pages to come, beginning with the problem he raises over the incompatibility of the lifelong education concept with that of the educated man.

with reference to it, white says;

> If education is to be reconceptualized as a lifelong
> process and not as something belonging only to

> youth, then we might as well drop the concept of the
> educated man: there is no line to be crossed; the
> journey goes on for ever.

And he evidently thinks the concept so crucial that it
should be guarded against this eventuality. The
reasoning behind this viewpoint goes something like this:

> being an intentional activity guided by set of aims of
> some kind. That aim or set of aims or some kind.
> That aim or set of aims must reflect qualities that it is
> desirable that people should have and that their
> education should give them; we call the individual
> who acquires these qualities an 'educated person'.
> The educated person, then, is one who possesses
> certain qualities that are deemed desirable and that
> are achieved through education; he can be described
> as the embodiment of the aims of education.

The language of aims is thus an important one for the
liberal philosopher of education and he is ready to
pursue its logic. The language of aims is the language of
deliberate action, the language of 'targets' to be aimed at;
to have an aim means to have a target in focus on which
one can adjust one's sights. When the language of aims is
pursed further in connection with education the analogy
immediately presents itself; education is a set of end
results towards which teachers direct their pupils with
specific criteria of achievement in mind.

The latter is understood within the terms of the
analogy itself since one cannot properly be said to be
aiming at something without the understanding that one
also knows what it means to hit it, how a successful aim
shows itself. To pursue the analogy a little bit further,
just as success in hitting the target closes off the action
begun by aiming at it, so education is closed off when the
aims of education have been achieved and one has
acquired the qualities of the educated person.

But this whole language game cannot be played if one introduces into it the alien concept of lifelong education; because the concept renders the conclusion we have just reached paradoxical. For if a person is educated, then the aim of education has been reached; as far as he is concerned his education is completed, the line has been crossed whatever learning lies beyond cannot be his continuing education.

The language of liberal philosophy of education is oriented in this way; it recognizes the ultimate purpose of educating people as being that of achieving for them the characteristic of educatedness as they are identified by liberal philosophy.

With particular reference to White he in fact describes his own clearly stated set of educational aims, his set of qualities of the educated man or person, and distinguishes them from those of other liberal philosophers of education by the fact that while the latter focus on the knowledge conditions, in the main, he himself focuses on virtue.

His concept, therefore, he says, avoids that over-emphasis on the cognitive which has rendered liberal conceptions of educatedness the object of so much criticism. At the same time, and in conformity with our previous exposition of the liberal argument, educatedness is for him, as it must be with all the other liberal philosophers of education, a point of arrival, like stepping into a new state. It is for this reason that the need for a demarcation line which will mark it our presents itself for him.

And he finds it necessary to dedicate some pages to the unenvious task of trying to sort out the question of where the line lies. His conclusion is, in fact, that it cannot be defined very specifically:

> This is partly because there are no sharp lines, only
> blurred areas, in anybody's case, and partly because
> people learn at different rates and some may be
> slower than others in reaching the blurred areas.
> Some may never reach it, although we may still want
> to call them partially educated, since they have
> travelled some way along the same road as others.

But, in any case, a person is 'more or less educated':

> when he has formed something like a coherent life
> plan in the light of all the considerations built into
> the substantive account of educational aims
> presented earlier, and is aware of the kinds of future
> circumstances which might cause him to adjust his
> valuations as he goes through life.

So, there are no sharp demarcation lines that mark off the
point of arrival that is educatedness, only 'very blurred
areas' that individuals will reach at different times in
their lives and that some people may never reach at all
since it is clear that not everybody will be able at any
stage in his life to reach the condition where his life
appears to him as a coherent life plan fulfilling 'all the
considerations built into the substantive account of
educational aims' that white distinguishes.

Few people, in fact, will ever be 'something of a
philosopher', which is what, ultimately, he expects the
educated man to be, although he recognizes the merits of
those who can only ever manage part of the journey.

At the same time, this very indeterminacy in
establishing where the demarcation line into
educatedness lies, and White's own unwillingness to
close the fruits of education off for the individual
arbitrarily before these have been achieved, because of
their very value, renders him reluctant to take any age as
a 'cut-off point', though he does insist that educatedness
may be achieved, indeed ideally should be achieved by

the end of schooling, since one's schooling should have turned one into an educated man. But the fact that with many it will not have done so and that some at least will arrive later means that the possibility of educatedness must be kept permanently open, though, as White perceives 'a logical gap immediately open up between aims and terminal school objectives', on this account.

The question is, how does he respond to the perception of this gap? The logical way would seem to be that of holding up continuing education as a back up for those who have been unfortunate enough to have failed to achieve educatedness at school this would turn it into a species of compensatory programme for a defective schooling. In fact White suggests something of the kind but he warns us not to confuse it with lifelong education:

We might then envisage compulsory full-time schooling until say 16 or later, possibly followed by compulsory part-time education for another period, with strong official encouragement to continue one's education on a voluntary basis beyond this point. This would not be 'lifelong' education, since the overall objective would only be to produce educated persons and this might be achievable while people are still young.

True, this programme would not be lifelong education, but it would not be 'upbringing' either. This is in fact how White, like most other liberal philosophers of education, defines education, as 'upbringing'. And, evidently, the consequence of so defining it is to tie the concept specifically with that of childhood. Education, as upbringing, is something that older people, notably teachers, do to the younger.

So the obvious question, with regard to the programme White outlines above, is, how is this definition compatible with it? How does one continue with one's education on a voluntary basis beyond full-

time schooling if education equals up-bringing? Moreover, White emphasises the fact that, as upbringing, education has nothing to do with the will or desire of the educand. This is because upbringing necessarily implies compulsion: children do not decide whether they want to be brought up or not - their upbringing is both a non-voluntary and a necessary thing. This is because, as O'Hear points out, there are certain kinds of knowledge and certain dispositions that it is desirable children should have when they grow up, and it appears that having them cannot wait. Among these perhaps the most important, from White's point of view, are dispositions of a moral kind, the 'main girders' of which need to be put in place in childhood.

From the point of view of lifelong education, however, the problems with defining education as upbringing are evident. On the one hand restricting upbringing to childhood, as liberal philosophers do, and defining education as upbringing renders it contradictory to describe education as a lifelong process; of education happens in childhood then it becomes incoherent to refer to it as lifelong.

If we keep the formula education equals upbringing and propose to consider the former as lifelong, notwithstanding, we can only be, consistently with this definition, proposing lifelong upbringing. This latter conclusion is, in fact, the one White would consistently be committed to if he wishes to keep the programme described about together with his definition of education as upbringing— it is the only way in which he can consistently close the gap.

So if space is to be found for the view that education is a life long process within the liberal programme, a considerable amount more will be involved than the philosopher's pious approval of it as a truism and a

recommendable slogan. The fact is, as White's difficulties
with the concept show, the liberal paradigm is not so
conceived as to absorb it; it operates with a language
game that makes it s inclusion paradoxical, mainly
because it is a language game focused upon the
understanding that education denotes some kind of
upbringing that leads to a state of educatedness, and
bringing somebody up is an intentional activity with
finite and well-defined results that are ascertainable. In
other words the task of adapting the liberal education
programme to absorb the principle of lifelong education
is a much more formidable one than may appear to be
the case at first glance.

White is right in claiming that the concept of
lifelong education does not go with that of the educated
man. But while this means that a liberal programme that
focuses on the latter cannot accommodate the former, it is
not itself a criticism of the former, it is simply the
statement of a fact, tantamount to statement that 'X is
incompatible with Y', no more. The question why Y
should be retained in preference to X is a totally different
one, in our case it is the crucial one, but it is not one that
White even attempts to tackle.

It is only by showing in a decisive way the necessity
of retaining the concept of the educated man. by
showing, for instance, that the language of education
itself is rendered incoherent in the absence of such a
concept, that one can object on philosophical grounds to
any reconceptualizing of education that does away with
it; and this is something White does not do. He seems to
assume that the concept is required but he does not
argue for it.

This, however, is clearly insufficient. All the more so
since he would, in fact, be quite pressed to offer a
defence of the current concept of the educated man from

attack from some quarters within liberal philosophy of education itself. For instance from the kind of objections brought against it in Jane Roland Martin's essay on 'The Ideal of the Educated Person'.

The specific target of Roland Martin's attack is in fact Peters' concept of the educated man, but she makes it clear that here objections are equally applicable to other similar conceptions that differ from that of Peters only in detail; Downie, Loudfoot and Telfer's, for instance, and that of Woods and Barrow, as she herself indicates. Her first objection is to the expression 'educated man' itself. What is at issue, she points out, is not a simple matter of nomenclature; the question is a much more serious and substantial one than that.

For, drawing on an impressive bulk of feminist research, Roland Martin makes the startling claim that the term itself is, in fact, accurate because Peters' model is sexist; so the problem is not a terminological one but a conceptual one. It is 'sexist', she argues, because, for one thing, it describes the process of becoming educated as that of being initiated into the existing forms of knowledge or disciplines, and these, she says, clearly 'incorporate a male cognitive perspective'.

> the intellectual disciplines into which a person must be initiated to become an educated person exclude women and their works, construct the female to the male image of her and deny the truly feminine qualities she does possess.

Coincides with our cultural stereotype of a male human being. According to the stereotype men are objective, analytic, rational; they are interested in ideas and things that have no interpersonal orientation; they are neither nurturant nor supportive, neither emphathetic nor sensitive. According to the stereotype, nurturance and supportiveness, empathy and sensitivity are female

attributes. Institution is a female attribute too. This means, Roland Martin says, that in confrontation with Peters' conception of being educated women are put in a 'double bind': 'To be educated they must give up their own way of experiencing and looking at the world, thus alienating themselves from themselves'. And this fact effectively puts them in a 'no-win situation', for, to begin with, it is a priori more difficult for women to succeed on terms that are so heavily loaded in favour of men.

Moreover, even if they do succeed in acquiring the qualities of educatedness described by the model, women do so at a price which is not demanded of men and which is far from insignificant; that of denaturalizing themselves.

Furthermore, Roland Martin continues, the emotional suffering entailed by having to pay such a price is augmented by the fact that even if a woman does acquire the traits characterized by the ideal, these are appraised negatively by others, notably by men themselves.

So that, in effect, a liberal curriculum that objectifies the educated man, or person, more often than not the difference is only a matter of nomenclature, as its ultimate aim puts a woman in a position where, if she 'has acquired the traits of an educated person will not be evaluated positively for having them, while one who has acquired those traits for which she will be positively evaluated will not have achieved the ideal'.

These objections cannot themselves be dismissed lightly, and Roland Martin adds to them from an even broader and inclusive perspective. She argues that, as we have seen, not only is the current liberal ideal of the educated person damaging to women, it is also 'far too narrow to guide the educational enterprise' in another significant manner, which makes it not fitting for men

either. For the model which embodies it is too heavily biased towards the cognitive, to the extent that 'it presupposes a divorce of mind from body, thought from action, and reason from feeling and emotion', it therefore 'provides at best an ideal of an educated mind, not an educated person'. Further, this same bias on an utterly individualist one which eschews any kind of social orientation for education goals: Concern for people, and for interpersonal relationships has no role to play: the educated person's sensitivity is to the standards immanent in activities, not to other human beings.

Roland Martin says, the model deliberately, and again to the disadvantage of woman, rules out what she calls the 'reproductive' social functions from the concept of educatedness. She argues that Peters' conception of the educated person: in fact, whatever its pretensions, is a 'functionalist' one: 'he assigns to education the function of developing the traits and qualities and to some extent the skills of one whose role is to use and produce ideas'. Thus, for the model to be sufficiently broad, 'the two kinds of societal processes which Peters divorces from one another must be joined together'.

White, who uses the term 'educated man' throughout his book, does, to some degree, succeed in avoiding some of this criticism. Sensitive to the overemphasis on the cognitive which all the other models display, he makes, as we have seen, virtues more central than knowledge in his own model. Thus, the educated man, White says, 'is someone who has come to care about his own well-being in the extended sense which includes his living a morally virtuous life, this latter containing a civic dimension among others'.

To some degree only because White's Aristotelian model of virtue is utterly rationalist; his virtuous man is one who is 'knowledgeable in all sorts of ways'.

Moreover, though being knowledgeable may not be 'a self-justifying state on its own', still 'knowledge is necessary to virtue', and the forms of knowledge virtue requires 'are indeed complex and extensive', so that the virtuous man needs, as 'something of a philosopher', to be 'able and prepared to think things through without falling into obscurity or blindly taking over the pronouncements of authority'.

We are practically back where Peters started with regards to the traits, characteristics and skills of being educated, what changes with white's model is its orientation towards the civic, and while the importance of this change needs to be acknowledged it does not itself nullify the other ctiticism contained in Roland Martin's essay.

It is important to note that Roland Martin herself does not recommend that the concept of educatedness or of the educated person be abandoned. What she demands is that it be broadened in different ways; in the first place to include 'experience and activities that have traditionally been considered to belong to women', also to include the 'hidden curriculum'. and so on.

In other words what she wants in a redefined liberal programme which takes in these omissions and which does not draw too sharp a line between certain 'logical and contingent relationships'; between the results of conceptual analysis and 'the contingent relationships which obtain between them and both the good life and the good society'.

Because of this proposal to broaden considerably the concept of the educated person which Roland Martin makes, she finds herself constrained at one point to raise the question 'whether we should adopt one or more ideals of the educated person'. But she leaves it undiscussed. And yet it is an important question for it

seems to entitle the further question whether it is useful, on her description, to retain a concept of the educated person at all if it is going to be multiplied in several different ways.

Moreover, once one advocates the having of a multiplicity of ideals one raises complications making it difficult to specify what the aims of teaching should be in such a situation. The implication is clearly that reaching should, in this light, have different aims, but this suggestion clearly starts a train of consequences that would takes us right out of the liberal education programme into something quite different.

The second major problem White sees with the concept of lifelong education is, as we have said, its conflict with our usual way of identifying education with childhood. We have seen how he himself defines education as upbringing, with the additional comment that this is in fact how it is defined by the majority of liberal philosophers of education.

White argues, this is just since 'Whatever else happens there must be some sort of preparation for life in any society'. So the first argument for defining education as upbringing is that the bringing up of the young is necessary in any kind of society, that upbringing is a necessary phase of life both for the individual and for society itself and that it is therefore something no society can possibly ignore or leave to chance and therefore needs to institutionalize in a formal matter as education.

White also presents a variation to this argument. Education, he says, belongs specifically to youth because 'the main girders of the kind of education I am recommending will have to be put in place in the early years'. This argument presents a somewhat different twist from the first; White is here making a case for the priority of youth because his own programme requires it.

Neither objection however appears to carry much force against conceptualizing education as lifelong. The first appears particularly fragile because there is nothing about a reconceptualized view of education as a lifelong process that a priorl precludes a due recognition of the sort of preparation

White indicates, or, more generally, denies the relevance of upbringing, indeed the more usual offenders in this respect are his fellow liberal philosophers of education who draw sharp conceptual distinctions between the sort of upbringing that counts as education and 'socialization'.

The lifelong education programme itself stipulates only that there needs to be continuity between the different phases or stages of the individual's development, it does not deny the need to consider the defining characteristics of each different stage and give it due with.

On the contrary, the particular needs of each stage, and the demands made on it by society are considered within the programme to be educationally important. The programme does not, in sum, deny the fact or value of upbringing, what it refuses to do it is define education as upbringing, and that is a different thing. The second is similarly weak because it appears to assume that there can be no viable alternative to White's programme and that, therefore, incompatibility with it is a conclusive objection against any educational viewpoint not only the lifelong education one.

In fact, this is substantially the same argument as that presented earlier, where the concept of lifelong education was rejected on the grounds of its incompatibility with the concept of the educated person. The same kind of response can therefore be made to it; White is merely making the point that the view that

education is a lifelong process does not go with its definition as upbringing, just as it does not go with a concept of educatedness, any more.

At the same time his concern that conceptualizing education as a lifelong process would cause us to neglect placing the 'main girders' of his education programme in youth arises from a just observation. This is that conceptualizing it in this way means removing education's traditional focus on youth and thereby reducing the relation between upbringing and adult learning to one of mere co-equivalence. This is in fact true, the concept of lifelong education implies this consequence.

Not only that, the advocates of lifelong education actually tend to focus more strongly on adult education than youth. But this is only to redress the current imbalance in question to be asked is whether the latter imbalance still a good think to focus education on youth and upbringing.

Lifelong education theorists argue that it is not, and they present their case accordingly. At the same time they would agree with white that there are certain 'girders' that need to be placed in youth, though they would opt for a different set of girders that his in indentifying the kind of knowledge that should be focused on in upbringing.

They would, infact, support the case for educability as against initiation into forms of intrinsically valuable knowledge as the focus of formal learning. How, on the other hand, they would focus their moral objectives, is a question that admits of different answers though, as will be argued later, a particular kind of socialization is implied by the normative statements in the lifelong education literature.

The important point to be made in clarification of White's objection is that the lifelong education programme de-emphasizes the prominence of youth not by downgrading its importance but by upgrading the education importance and value of adulthood. So the case White needs to make is against upgrading the educational importance and value of adulthood if he wants to reject conceptualizing education as lifelong.

White, however, finds still further cause for disquiet with the lifelong education programme besides. We have already mentioned the fact that, for him, tying education up with upbringing makes it a matter coorcion rather than voluntary will. White shows concern that thinking of education as lifelong or as 'a way of life' may 'blur the vital distinction between a person's upbringing, which for him cannot be voluntary.

The problem that such 'blurring' may serve to obliterate the since qua non nature upgrading has already been considered and seen to be unreal. The problem now raised returns us to the problem of the logical gap between achieving educatedness and the terminal objectives of school raised, as we have seen, by White himself.

It was pointed out in fact that in accordance with his programme, the only logically consistent was to close the gap is to conceptualize the continuing learning which her proposes as continuing learning which he proposes as continuing upbringing. And while he appears to be unconcious of this consequence where his own position is concerned, he seems very much aware of its critical possibilities with regards to the lifelong education programme and warns that the countervailing argument for liberty education beyond childhood. Nevertheless he feels continuing education as far as he thinks permissible.

Thus we have already seen that he envisages the possibility of 'compulsory part-time education' for a period beyond schooling, and would give strong official encouragement, for those who are inclined to continue voluentarily beyond. It is interesting to seen what he has in mind by 'encouraement'.

This goes a little further than saying that post-compulsory provision should exist on a voluntary basis. It could mean, for instance, providing incentives in time or money for young workers to undertake educational courses or to pursue their own self-educational courses or to pursue their own self-education.

It could mean reshaping conventional social expectations via the media, for instance, so that becoming educated in a full sense becomes the done thing. It could mean not only strengthening and making more accessible those agencies career guidance units, marriage counselors, almoners, Gingerbread groups, Cruse, psychiatric services and also on which help people to reflect on the shape of their lives as a whole, but also reconceptualizing them as educational agencies.

Looked at this way, the period of compulsory education would have the function of laying the groundworlk for a coherent life-plan, with strong encouragement for the individual after this period to reconsider and revise this life-plan with help from formal informal agencies, if necessary.

But a feeling of confusion on reading this important passage is natural. White himself has apparently elaborated a perfectly coherent programme of continuing education, expanding upon the principles outlined before. But when he refers to young workers undertaking education accuses or pursuing their own self-education, now is he using the term 'education' does he still mean to refere to it as upbringing?

Clearly not, for the term 'self-upbringing' is a contradictory one. On the other hand, the term 'self - education, how is he using the term education, does he still mean to refer to it as upbringing? Clearly not, for the term self-upbringing is a contradictory one.

On the other hand, the term self-education should be even feature in White's language game. And when he refers to the possibility of recomceptualizing the various agencies he mentions as educational agencies des he mean that their aims are set for them by the aims of education entailed by the concept of educatedness and ideally already attained in the school? Or is he operating with a different, wiser, meaning of education as something which 'help(s) people to reflect on the shape of their lives as a while ?

Naturally, the inconsistencies become more glaring once the programme is elaborated further, nor is this fact lost on White. In fact, he realizes that an education programme of this kind poses problems for him.

But, even more serious as far as he is concerned, is the fact that what appears to push him, nevertheless, in its direction is the apparent implication of a concept which he evidently considers crucial to his own description of educatedness, to his own education programme the concept of life plan. We have seen how having an integrated lifeplan. We have seen how having an integrated life plan of a certain kind is, for White, the sure sign of being educated. He now poses himself the following problem if being educated means being in possession of an integrated lifeplan, it may still be argued that a person's life plan is always subject to change as life itself forces us to re-evaluate and change our priorities.

This being the case it may be contended that a person's life plan is never fully settled and therfore his education, in my sense, must go on throughout his life.

The only satisfactory upbringing is lifelong education. In order words White seems to be condensing, as indeed he must, that logic and his own description of educatedness drive him towards a view of education as a lifelong process, and this is indeed a catastrophic suggestion as for as the coherence of his own programme is concerned to say that although there is a lot which is true and important in this argument it is nevertheless an exaggeration for it would he says, for instance, imply that the 80-year-old man who is readjusting his priorities in the light of old age still has not completed his upbringing.

The feeling that would appear legitimate at this point is one of desperation. For it is so evident, so patently clear that the reduction in this argument depends upon the illicit interchangeability of the two terms education and upbringing that it is a real wonder that white does not see it.

Observe, his education etc. The only satisfactory upbringing etc. and there is something absurd about the view that an 80-year-old has no complete his upbringing. True, but there is nothing absurd about the view that an 80-year-old man has not yet complete his education, particularly if he still has the capability of readjusting his priorities, and I do not think that White would want to deny it. Indeed, he could not consistently deny it, for did he not himself hold that there is no cut-off point for the achieving of educatedness? surely this position in itself should have demonstrated to him the nonsense of making education and upbringing one and the same thing. But apparently it has not. Or is it because it is only by to-ing and fro-ing in this way between the two terms that he can win his point that he continues to appear blind to it ? Surely he cannot really think that this argument about the 80-year-old man lets him off the conclusion he is so desperate to avoid!

Indeed what the argument shows up is not the absurdity of conceptualizing education as a lifelong process but the absurdity of defining education as upbringing, because so defined it clearly cannot stand for all the things we want to apply it to or say on its behalf, It does not even suit, as he himself is in practice forced to concede, White's own account of education, and this not merely because of the implications of including within it the concept of a life plan, but also because that account is such that within it he wants to hold that one's education can and with many people will, need to go on beyond one's upbrining even if education is conceived of as the achievement of educatedness.

Any a priori uncertainty over the moral implications of holding that education is lifelong only exists it education is defined as upbringing. For, if it is, then it is clearly not only absurd to hold that an 80-year-old should continue with his education, it is also clearly immoral, given the logic of the term upbringing as described earlier, and countervailing right to freedom for adults which White cities. If we, however, refuse the definition them there in no problem particularly if by further implication, we thereby include non-formal agencies and activities within out alternative, broader, conception of education.

There are places in white's book, not least in the lengthy quotation reproduced earlier, where he does operate with broader meaning of education because this alone will suit his purposes.

Surely then, on balance and all things considered it appears more worthwhile for his to abandon his definition of education as upbringing rather than continue to hold on to it, especially if he price to be paid otherwise is either to live with the inconsistencies brought to light in these pages, or the abandonment of all

that has been shown to be inconsistent in his own position with the definition. This chapter has considered the different problems relative to the compatibility of the lifelong education concept and what it entails, and the liberal education programme as it is rationalized by liberal philosophers of education. No need to devote a separate chapter to a similar comparison of the concept with the orthodox Marxian programme is felt because there are no real fundamental differences between Marxists and liberals over the technical definition of education that guides their respective programmes both conceptualize education in formal terms and more narrowly, tend to identify it with schooling.

Thus, as is well known, Marx himself wrote very little specifically about education, though many of the concepts he explored in his social philosophy have been utilized in educational theory, while Gramsci who, of all the Marxist thinkers, was perhaps the most interested in the subject, while similarly contributing concepts from his broader political writings, like that of hegemony for instance, to educational discourse, was extraordinarily conservative where his explicit contributions to education are made.

For the most part Marxist philosophers have been content to criticize the liberal education programme for the values it rationalizes through its curriculum and for its contribution towards the liberal -capitalist status quo, otherwise they has retained the same focus and, basically, the same emphases, in some cases substituting the concept of the class-based organic intellectual perhaps for that of the educated person.

With reference to the liberal philosophers of education, we have seen that they are, for the most part perhaps, ready to concede the view that education is for life in the temporal sense of the expression, but that they

also, at the same time, define it as something formal, involving teachers and continuting, education programme would quite simply encourage people o continue to develop what has been achieved in schooling on a personal basis.

White, who has taken up the question more specifically, unlike Peters whose contribution is a mere passing comment, would agree partially and with important reservations. For, he points out, the scope of such a programme must continue to be the achievement of educatedness, therefore, logically, once this is achieved for any particular person, his education is completed. There will therefore be a number of people who will not need lifelong education is completed. There will therefore be a number of people who will not need lifelong education because their journey will have been completed early on in life, ideally by the end of school.

The only concession to the concept of lifelong education then that white makes in his books referes to a continuing compensatory leaning for those who need it. It is impossible to ascertain how far Peters would be in accord with this conclusion, but White in certainly right in insisting that this is not the proposal of a lifelong education programme since its lifelong expression is a concession to failure not an ideal.

At the same time White has shown most clearly where the problem of achieving compatibility between the liberal programme and the concept of lifelong education lies. He has shown that reconceptualizing education as a lifelong programme inevitably violated certain key concepts retained to be indispensable by liberal philosophers, notably that of educatedness or of the educated person, it also challenges the liberal tendency to define education as upbringing.

In the chapter we have not made a specific list of the points of contrast between the liberal programme and the movement's lifelong education programme, which are evidently numerous himself. What we have said is that a liberal continuing education programme could continue to rationalize the traditional schooling aims and activities and define its continuing component as the extension of these aims and activities in time, providing it abandons the concept of educatedness.

Some further modifications to the original programme, though by no means minor in themselves, may, it is suspected, also meet with the approval of many liberal philosophers in order to give the continuing programme more breadth and freedom, the main ones would be the removal of the conditions that education requires the participation to teachers, which would allow the concept of self education, and that it typically takes place in school and similar institutions.

A total reconceptualisation of education as a lifelong programme, on the other hand, would, as White shows, require even more radical modifications than these, it would require a completely different theatre of discussion, a completely different theatre of discussion, a completely new language paradigm the bringing into operation of which would effectively entail the very abandonement of the current liberal education programme.

The question to be addressed once it is accepted that the key concepts to be abandoned are not indispensable to an intelligible description of education, is, how consistent would this reconceptualized programme be with liberal social and political philosophy how consistent would it be with the ideological core of the liberal education programme? The question is a substantially different one from that which faces us when

we inquire into the possibility of an existentialist lifelong
education programme, where the problems, as we have
seen arise from the very unwillingness of existentialist
though to present itself as a programme, and from the
fact that there is no real ideological core to existentalism
as a philosophy. No more than a cursory glance through
the literature is require to establish that the ideological
focus of the liberal education programme is the concept
of personal autonomy this is considered by most liberal
philosophers to be the highest political good.

The focus on autonomy, on the other hand,
encourages an individualist educational philosophy, and
several liberal philosophers have carried the individualist
orientation so far as to draw sharp conceptual
distinctions between education as the development of
mind and socialisation which is the turning of
individuals into current men.

5

In-service Education and Teacher Training

An ideal teacher is a life long learner. A teacher can never truly teach unless he is learning himself. A lamp can never light another lamp unless it continues to burn its own flame" But the teachers cannot learn every thing by themselves. certain aspects of learning require guidance from experts. Here comes the necessity of in-service education. The need for in-service education and training of teachers arises because of various factors such as (a) deficits in pre-service training and education, (b) gap in pre-service training and real working situation, (c) new roles of teachers, (d) decrease in young blood in teaching professions, etc.

If teacher training is to achieve its purpose, it must be continued throughout the teacher's entire career. This is the simplest and most effective way to disseminate the principles of educational reform as rapidly as possible with a view to introducing continuing education.If the development of teachers has to be effectively fostered throughout their working life, continuous training must be considered as a normal characteristic of their work.

The constant training is more effective and more direct than the training provided before entry into the teaching profession. The teacher with some practical

experience is more aware of the inadequacies of his basic training and may concentrate on the important problems posed by the need to improve the quality of education.

> "In view of the continuous renovation and development of knowledge and the constant change taking place in education systems and the increasingly creative character of educational activities, it does not seem possible to equip the student teacher with knowledge and skills which would be sufficient for his whole personal life. Therefore, the initial preparation for the profession, pre-service education and training should be considered as a first fundamental stage in the process of the continuing education of teachers and teacher educators.

> In this context, a comprehensive policy is needed to ensure that teacher education is recognised as a continuous, co-ordinated process which begins with pre-service education and continues throughout teacher's professional career. In such a system, pre-service and in-service education can be integrated fostering the concept of life-long learning and the need for recurrent education".

> "In-service training is of key importance to the maintenance of standards in the schools. Teachers should not be expected to implement new methods of teaching or tackle new curricular without in-service training. It is vital, therefore, that programme of in-service training should be planned within the context of teacher education as a whole".

The extracts from international reports indicates the amount of importance being given to in-service education training of teachers. It is for this reason that Goble and Porter pointed out that "Without the third cycle it is in danger of being all theory and aspiration and little achievement".

The Centre for Educational Research and Innovation of the Organisation for Economic Co-operation and Development, an organisation of a selected group of developed countries, took initiative in the matter. The Centre brought out many country studies and their synthesis reports that served as an eye opener to many other countries.

Objectives of in-service education

A document of the UNESCO Regional Office at Bangkok mentions the following objectives.

Specific objectives

The trainees will be able to;

(a) identify the changes implied in the new curriculum such as principles, objectives, structures, methodologies, content;

(b) identify new roles they will have to play;

(c) justify the changes implied in the new curriculum;

(d) justify the new roles they have to play

(e) teach new content areas of the curriculum;

(f) use new techniques/methodologies in providing learning experience in the areas of curriculum covered in the in-service action and transfer these to other areas of the curriculum;

(g) select appropriate techniques/methodologies for providing learning experiences in the changes curriculum;

(h) develop learning experiences related to the curriculum using inexpensive local material, local environment and appropriate soft-ware;

(i) adapt the curriculum to local environment, making the learning locally specific and relevant;

(j) interact with and use relevant source such as personal and material from nation building departments, local technicians, craftsmen and farmers, for providing experiences;

(k) develop action sequences related to the curriculum for intervention in the community for enhancement in the quality of life;

(l) demonstrate critical thinking ;

(m) demonstrates skills for solving problems arising out of learning/teaching situation;

(n) deal with the problem of disadvantaged learners in-cluding relevant remedial measurces;

(o) demonstrates behaviour of continuous learning".

General objectives

The general objectives of in-service education programmes may be as follows:

(a) induction programme for new teachers

(b) further education on content;

(c) further education and training on educational technology

(d) orientation on new education policy

(e) orientation on new school curriculum

(f) fitting the teacher for a new job

(g) identification of problems and issues in education system

(h) filling up gap in pre-service education and training

(i) preparing teachers for future system of education

(j) development of life-long education skills

(k)   building up of professional self-confidence and commitment

(l)   development of skills for self-appraisal of teaching.

Different categories of in-service programmes

In-service programmes can be classified into different categories according to the place, where the programme is conducted, duration, techniques involved, etc.

(a)   Face to face contact programmes. Distance Programmes.

(b)   Holiday/summer courses, morning/evening courses, day release classes, weekend courses, on the spot training.

(c)   Secondment, Sabatical term, Study leave, duty leave, etc.

(d)   Job embeded, job related, Credential oriented, Professional organisation related, Self-directed.

(e)   Transnational, school renewal, Context specific role improvement, Personal growth, Continuing formal education, Professional development and Career Progression.

(f)   In-school and Out-school programmes.

(g)   Meetings of teachers, teacher and school head, a few schools situated in cluster/centre, teachers and visiting inspectors or supervisors.

(h) Workshops, Seminars, Conferences, Tele-conferences, Brain stoming sessions, Buzz sessions, Case studies, Demonstrations, Lectures, Projects, Encounter, group-meetings, Symposia, Syndicates Colloquium, Assignments, Practical, Forum, Study visits, Role Play, T-group, Action research, Psychodrama, Panel, Team teaching, Field studies, Co-operative learning, etc.

Incentives for motivation of participants

In-service education and training of teachers is not a compulsory activity. The teachers in democratic countries are free to attend such programmes or not. In such cases they should be properly motivated. Various incentives are provided for the purpose. Some of these incentives are:

(a) Travelling allowances to attend such programmes conducted in out-school situations

(b) Daily allowances

(c) Certificates/diplomas for successful completion of in-service course

(d) Promotional benefit

(e) Increments/increase in salary/special pay provision

(f) License to continue as a teacher or to act as head teacher/school inspector/supervisor

(g) Prizes

Barriers to motivation

There are many barriers to motivation of participants for joining in-service education and training programmes. Some of these barriers are as follows:

(a) Lack of interest to increase one's knowledge and skill;

(b) Mismatch between the expectations of the organisers of the programmes and expectations of the participants

(c) Rigid and stereotyped programmes

(d) Personal difficulties such as engagement in other occupations, illness of self and family members, remoteness of place of training, etc

(e)   Poor quality of resources persons

(f)   Poor quality of institutional materials due to inadequate preparation and poor financial resources, etc

(g)   Lack of previous knowledge of the participants about the content of the programme

(h)   Lack of provision for feedback from participants for formative evaluation of programmes

(i)   Lack of provision for survey of expertise and felt needs of would be participants for preparation of outlines of the in-service programmes

Provisions of In-service Education programmes

Various agencies provide in-service education programmes. These are as follows:

(a)   Teacher training institutions

(b)   Government education departments

(c)   private employers

(d)   schools

(e)   School Examination Boards

(f)   Inspecting/supervising officers

(g)   professional associations

(h)   Teachers' Centres

Criteria for efficient programmes

There are many criteria that affect the effectiveness of in-service programmes. Some of these criteria are as follows:

(a)   Motivation of participants

(b)   Availability of competent teacher trainers/resources persons;

(c) Availability of adequate financial resources

(d) Availability of adequate time for preparation

(e) Availability of proper audio-visual aids;

(f) Availability of adequate administrative and supervisory support

(g) Production and distribution of institutional materials of good quality

Evaluation of in-service programmes

Evaluation is of two types-formative and summative. Formative evaluation provides feedback to the programmes. Basing on the findings of this type evaluation, the organisers undertake mid-course correction. The summative evaluation is conducted at the end of the programme to find out the extent to which the objectives of the programme were attained. The summative evaluation is generally criterion reference evaluation.

This evaluation is undertaken with certain criteria in view. Eklund pointed out the need for participatory evaluation. Participatory evaluation implies that the participants take part in the process of designing evaluation tools and in assessment of the responses to the tools. Various types of tolls are used for evaluation. These are:

(a) observation and recording sheets/equipments,

(b) rating scales,

(c) informal discussion,

(d) questionnaires, etc.

Pre-test and post-test designs are generally used to find out the impact of the in-service programmes. The participants are given a test/questionnaire to answer at

the beginning of the programme and the same test/ questionnaire at the end of the programme. This may given certain evide ice about change in level of content knowledge, level of educational technology skill knowledge and attitude etc. The summative evaluation conducted at the end of the programme may help in finding out the weaknesses of the programmes and in determining the nature and content of the follow up programmes for the participants. Hence evaluation of the programme is a must for successful follow up programmes.

Useful strategies for planning in-service programmes
Some useful strategies that may be considered for planning of in-service programmes are as follows:

(a) Survey of age, qualification, type and length of experience of would be participants;

(b) Assessment of felt in-service needs of would be participants;

(c) Involvement of participants in the planning and evaluation of the programmes;

(d) Involvement of supervisors and administration in planning, execution and evaluation of the programme;

(e) Supply of written intructional materials to participants at least a few days before the starting of the programme;

(f) provision of activity based programmes, modelling and simulation and real practice;

(g) provision of formative evaluation;

(h) provision of utilisation of experience of participants;

(i) Good financial support

(j)   Supply of data about the participants-age, qualification, experience, etc, to resources persons;

(k)   Availability of adequate amount of time for preparation of instructional materials, resources persons, etc.

(l)   Preparation of pre-programme and post-programme questionnaires, etc

(m) orientation of resources persons before the programme;

(n)   School based programmes may be better useful;

(o)   Formation of homogenous groups based on nature of the job, qualification, types of facilities available in schools, etc.

Pre-service teacher training institutions should play definite role in in-service education and training of their products. Various Commissions and Committees have voiced such need;

"The teacher training institution should accept its responsibility for assisting in the in-service stage of teacher training. among the activities which the training college should provide or in which it should collaborate are (a) refresher courses, (b) short intensive courses in special subjects, (c) practical training in-workshop, (d) seminars and professional conferences. It should also allow its staff where possible to serve as consultants to a school or a group of schools conducting some programme or improvement."

"This can be done only if, over a period of 10-15 years, every training institution-pre-primary, primary and secondary-is staffed and equipped to take up extension work, institutes an advisory service for teachers and organises in-serving training programmes such as refresher courses, seminars, workshops and summer

institutes. Every training institution should work on a 12 month basis with proportionate provision for additional staff and facilities."

"Teacher Education institutions should extend their functions to cover not only the programme of pre-service education, but also to contribute substantially towards the organisation of continuing education."

The in-service programmes can be well arranged by pre-service teacher training institutions. At the time of pre-service training, the teachers might have received certain ideas to be put in into practice in school situations.

The quality of education depends on the quality of teachers. The studies on teacher effectiveness have found that quality of teacher training programmes plays an effective role in building up effective teachers. The quality of teacher training depends upon the quality of teacher educators. Hence education ad training of teacher educator play crucial role in the development nation in general and development of education in particular.

For this reason, now-a-days one finds increased attention given on this issue. The importance of in-service education of teacher educators has been reported in many international seminars and conferences.

"When social function of education is changing and the teacher is assuming a new role, teacher educators also need new orientations. In all countries, until recently, the notion prevailed that a professional trained person with a good degree in education was qualified to train teachers. This notion is fast giving way to the realisation that there is a need for special education of teachers educators. Teacher educators need orientation to understand the social change that has set in, the qualities and skills needed by teachers to effectively play their new role and the recent

developments in educational psychology, sociology of education and other disciplines. A narrow specialist in a field of pedagogy has to broaden horizon and understand his hew functions. A rich programme of in-service education must be provided so that the teacher educator begins to relate teacher education to problems of national development".

"For limited resources to be used to the best effect, training and guidance are necessary and it appears indisputable that all teacher educators should be prepared for their work and given ongoing support throughout their careers. In-service courses can help to revitalize the flagging teacher educator, especially if they are designed to bring together different types of teacher educators from institutions, inspectoral, advisory and administrative duties, something is to be gained, too, from periodic consultations among educators working in different types of education and at different levels. In-service provision may take the form of workshops, seminars, conferences, study leaves or vocation courses and might be reinforced by the use of the media and correspondence techniques, as well as much facilities as may be made available by professional associations.

The in-service education is specially necessary when the nations do not have special training programme for pre-service preparation of teacher educators. The above document mentions the practice in Commonwealth countries in the following words.

"Most teacher educators acquire any specialist skill that they acquire incidentally, as they practise their profession. In common with all educational practitioner above the primary level, professional training for teacher educators has been regarded as unnecessary until quite recently. The assumption has been that the competent practitioner will necessarily be a competent teacher of these skills which he himself possesses"

There have been a number of studies on the qualification ad experience of teacher educators working in teacher training institutions. Some of the findings are given below. King and Ellis their special field and in preparation for college teaching. They failed to related effectively with colleague and students. This was a situation in U.S.

A about one and a half decade ago. Antonie, suggested that each major University centre to have a publishing house, a radio and TV station, socio-cultural activities centre, and a continued training institution. There should be provision for sabatical leave.

The situation in India can be visualised from the following findings. Damodar in a study of student teaching programme in colleges of education in Andhra Pradesh found that all colleges did not have qualified staff. Saraf in a study conducted in Maharashtra found that English teacher educators were not adequately prepared for their jobs. Gupta made a survey of in-service education needs of teacher educators.

The study reported the needs which were (a) non-formal education, (b) Working with community, etc. The need in case of pedagogy and methods of teaching various subjects varied from 0.7 per cent to 33 per cent. In case of method subjects needs varied from 20 per cent to 24 per cent. Need of 33 percentage was found in favour of educational psychology and educational and vocational guidance. This study indicates that teacher educators feel the necessity of their further education.

Mohanty in a study of student teaching programme in colleges of education in Orissa reported inadequately qualified method masters in certain subjects. N.C.T.E also pointed out the need for continuing education of teachers educators. The education and training of teacher educators were given importance in new teacher

education curriculum framework prepared by the
National Council of Educational Research and Training.
New Delhi, in 1978. The document said that:

"...an equally massive programme of upgrading
teacher educators will have to be undertaken
immediately.

Primary level: While primary teacher training
institutions have been staffed by those who have
been prepared really for secondary schools, they
neither have th emission nor the competence to do
the job efficiently it is however, necessary to develop
programmes of longer duration contact in order to
cultivate necessary skills for handling a variety of
tasks more scientifically and systematically than they
have done so far.

Secondary level: The new curriculum demands that
the teacher educators himself should be equipped
well with enriched content, knowledge of integrated
methodology, skills to conduct work-experience
activities and physical education and recreational
activities. There is an immediate need to develop
short duration correspondence-cum-contact courses,
so that the teacher educators may be able to under
take the job of the training of new type of teacher.

Moreover, it is necessary that the teacher educator
changes his methods and modes of teaching theory
papers, takes up the responsibility of supervising
and guiding students in the area of "working with
the community" becomes proficient in dealing with
special training programme packages and evaluating
the progress o student-teachers in all these areas and
using a number of clinical and psychometric
techniques.

Continuing education of teacher educators. These centres
may have contact programmes and distance education
programmes.

These programmes need tö be given priority for the reason that professional courses received by teacher educators do not "constitute even an initial course for work in teacher training institutions." This is more necessary for systems e.g.; Orissa, where a teacher educator serving in a teacher training institution is transferable to a secondary or middle school and *vice versa*.

Some of the important skills required to be possessed by a teacher educator are:

(a) skill in teaching adults,

(b) skill in counselling and establishing human relations,

(c) skill in observing and supervising lessons,

(d) skill in conducting seminars, workshops, conferences, etc.

(e) skill in maintaining co-ordination between the teacher training institution and the co-operating schools for practice teaching and other training programmes,

(f) skill in giving guidance to teacher to conduct action researches,

(g) skill in preparation and use of audio-visual aids etc.

The teacher educators are of various categories. They can be broadly put into three categories: The first category consists of staff members of research institutions an teacher education institutions. The second category consists of administrators and supervisors in-building school heads. The third category consists of staff members of co-operating schools where student-teacher get training in practice teaching and other related practical work.

Suggested content areas for in service programme for teacher educators are the folowing:

1. For all categories:

    (a) Adult psychology

    (b) Adult teaching methods

    (c) Conselling and establishing human relations

    (d) Techniques of conduct of seminars,

    (e) Modern educational technology

    (f) Innovations in teacher education

2. For first category:

    (a) Techniques of observation of lessons

    (b) Techniques of feedback

    (c) Techniques of evaluation

    (d) Content knowledge in respective fields of teaching.

3. For second category:

    a) Techniques of observation of lessons

    (b) Techniques of feedback to student teachers and regular teachers and probationary teachers

    (c) Innovations in educational supervision and administration

4. For third category

    (a) Techniques of observation of lessons in various subjects of teaching

    (b) Techniques of providing feedback

    (c) Techniques of evaluating a lesson

There is no organised programme for in-service education-of teacher educators within a specific period. Mostly the programmes are carried out through participation of teacher educators in various seminars, conferences, workshops organised by the national organisations and professional associations or colleges of education and departments of education of Universities with grants from various national level organisations like Indian Council of Social Science Research, National Council of Educational Research and Training and the University Grants Commission, etc.

The National Council of Educational Research and Training, New Delhi organises various programmes. It advertises details of different programmes indicating types of participants to be taken. Interested participants apply through their institutions. At times such participants are deputed. Similar arrangements are seen in case of programmes organised by the National Institute of Education Planning and Administration, New Delhi. Various professional associate also provide in-service education to teacher educators.

The Indian Science congress Association has a section for Psychology and Educational Sciences. The All India Association for Educational Technology, Indian Academy subject association for Educational Technology, Indian Academy of Social Sciences, Indian Adult Education Association, various organise different programmes for in-service education of teacher educators. At times employers provide study leaves for higher education of teacher educators including study for M. Phii. and Ph.D. Degrees.

The University Grants Commission also encourages in-service education of teacher educators through different programmes of the Centre of Advanced study.

The university grants commission has established a number of centres of advance stuf is in different subjects. The centre of advanced study in Education was located at the M.S. University of Baroda, Gujarat. The Centre had facilities for research work to be undertaken by teacher fellows, research fellows and others.

The teacher fellows were lecturers, readers in education working in different colleges of education or departments of education o different universities on deputation to the Centre. The University Grants Commission paid the salary of the substitute appointed in place of the teacher fellows. THe teacher fellows besides receiving their salary regularly, received a monthly fellowship and annual contingency grant.

The centre drew teacher fellows from different parts of the country. Such a collection of teacher fellows provided a forum for informed education system prevailing in different parts of th country. The Centre also got scholars from outside India specially from thailand and Bangladesh. The interaction thus goes beyond the national limit.

The Centre periodically arranged national seminars and workshops. The teacher fellows participated in those seminars and workshops. The teacher fellows get educated through these activities. The purpose of their coming to the Centre was for getting assistance for their Ph.D. work. In order to get registered at the Baroda University, the research scholar presents his or her research proposal in a seminar.

This system is not in vogue in many universities of the country. Preparation of the research proposal and its presentation is an interesting activity of teacher fellow. The teacher fellows revise their proposal as per the suggestions given in the seminar. They also face another interview board before the proposal is finally accepted for registration.

Majority of teacher fellows got initiated into research and educational journalism at the centre. THeir old ideas get refined and new ideas take birth. The author, during his period of stay at the Centre wrote three times more the number of articles that he had written during his earlier career. This habit of self learning continuous in case of most of the teacher fellows of the Centre.

The in-service education and training of teachers in India is not very much organised. Before going to the nature of the progrmmes, let us have a historical overview of the recommendation for INSET. In the year 1913, the government resolution suggested that the trained students were to be brought to the training institution for discussion. The Hartog Committee of 1929 also pointed out the need for INSET. The Abbott-Wood Report of 1937 suggested refresher courses for teachers as part of INSET.

The Seargent Report of 1944 recommended provision of refresher courses at suitable intervals. Such courses were to over all subjects of the curriculum as well as new ideas and methods of general interest. The INSET was specifically necessary in the Indian situation where a large number of teachers worked in isolation.

The University Education Commission of 1948-49, suggested institutions of vocational courses for teachers. It stressed that practice must be reinforced by theory and old must be constantly tested by the new. In the year 1950, the first conference of the principals of training colleges of India recommended INSET "to ensure the continued professional growth of trained teachers and to prevent their lapse into unprogressive methods." The Secondary Education Commission also stressed the need for INSET. "However excellent the programme of teacher training may be, it does not by itself produce an excellent teacher. It can only engender the knowledge skills and attitudes which will enable the teacher to begin his task

with a reasonable degree of confidence and with the minimum amount of experience. Increased efficiency will come through experience critically analysed and through individual and group effort at improvement."

Education commission on in-service education

The Education Commission points out the importance of inservice education and suggests various steps to be taken in the following words.

Continuing professional education of teachers

The Role of the School; In all professions there is a need to provide further training and special course of study on a continuing basis, after initial professional preparation. The need is most urgent in the teaching profession because of the rapid advance in all fields of knowledge and continuing evolution of pedagogical theory and practice. The programme will have to be developed through a number of agencies.

The first is the school itself which must provide opportunities to the new teacher to learn from his experience and through consultation and discussion with experienced teachers in the school. The head and the senior teachers have a special role to play in providing guidance to the teacher through planning his work and through organising suitable activities such as staff study circles and discussion groups. Education Departments, training colleges and teachers organization, can also play a significant role in this programme.

Part-time and Whole-time In-service Education; Apart from what the schools and other agencies can do, there is need for the organization of a large scale, systematic and coordinated programme of in-service education so that every teacher would be able to receive at least two or three months of in-service education in every five yeas of service. The curriculum of these programmes should be

planned and organised systematically, materials being developed with great care and staff in charge being properly oriented.

Good textbooks and source books, audio-visual material and children's work should be exhibited. This can be done only if, over a period of 10-15 years, every training institutions-pre-primary, primary and secondary-is staffed and equipped to take up extension work, institutes an advisory service for teachers, and organizes in-service training programmes such as refresher course, seminars workshops and summer institutes.

Every training institution should work on a 12 month basis with proportionate provision for additional staff and facilities. In addition, institutions that will carry out in-service work on a whole-time and continuing basis should be established.

In-service education of School teachers; Very little is being done for the in-service education of primary teachers. This programme needs great emphasis. With regard to secondary teachers, one of the most recent developments is the organization of summer institutes and the role played therein by the universities. These will have far reaching consequences on the whole field of teacher education.

The programme needs very large expansion and has to become in integral part of the annual work of the universities and schools. In this context, the following suggestions are made;

(a) arrangements are needed for systematic follow-up after a long term seminar, course or summer institute. The organizers and resources personnel should keep in touch with teachers who participates in the programmes, and teachers should report the new activities that have been undertaken, the results

achieved and the difficulties met with. A news bulletin may be published to facilitate exchange of ideas or experiences.

(b) There should be active collaboration and co-ordination among the agencies concerned with in-service education and those responsible for school education. The impact of summer institutes organized during the last three years would have been stronger if the collaboration of the Education Departments and the Boards of Secondary Education had been available and modifications had been devised in the curricula, syllabuses and the external examinations to reflect new trends.

(c) Continuing in-service education of teachers needs the support of research in education. The results of research should flow down to the classroom teacher and stimulate him for experimentation in his work. Similarly, the problems of classroom must climb up to research institution for an effective and practicable solution. This two-way traffic could be considerably stimulated by the summer institutes and the State Institutes of Education."

NCERT document-Teacher Education Curriculum-A Framework stressed the importance of in-service education of teachers in the following words.

(a) The goals and rewards of pre-service teacher education have to be reflected in the in-service education programmes; obtaining an additional qualification which is really useful, if his day to day work is not enough. It should also be recognised by the university, the State Government or the employing agency.

(b) In view of the above, such programmes should be offered as courses with certain credits to be earned.

training institutions should work out such additional courses in the beginning of the year and get them approved by the authorities concerned. Autonomous teachers colleges, if and when they come into being, may do likewise from the very initial stage.

(c) These courses must be run during vacations, in the mornings and evenings, or at the week-ends, particularly in the institutions which are located within the reach of a large number of teachers.

(d) Such courses may also be organised at the recognised centres strategically located in a region or at the SIEs, SCERTs, etc, with the help of the experts.

(e) It should, however, be ensured that the courses are really "Advanced courses". One of the reasons of the failure of in-service education programme has been the lack of challenging content and procedures of conducting the programme. The courses have, therefore, to be carefully designed, incorporating the latest information, concepts, processes and already tried out methods/modes/procedures. The main criterion should be how extrinsic motivation is created in the teacher by a course.

(f) The teacher should take up these courses on a voluntary basis.

National policy on education 1986 on in-service education of teachers

The National Policy of 1986 stressed the importance of in-service education "Teacher education is a continuous process, and its pre-service and in-service components are inseparable. As the first step, the system of teacher education will be over hauled".

The Programme of Action on the National Policy of 1986 stressed the need for INSET in the following words.

"Study Leave-All teachers will be entitled on full pay, one long-term study leave. It will be necessary for them to give an account of their having optimally utilised the period of study leave. Other opportunities of continuing education will also be provided to teachers and they would be encouraged to avail of them"

"Keeping in view the central place of teacher education NPE calls for its overhaul as the first step towards educational reorganisation. Giving particular importance to the training of elementary school teachers, it is envisaged that selected institutions would be developed as District Institutes of Education and Training, both for pre-service and in-service courses of elementary school teachers and for continued education of the personnel working in non-formal and adult education programmes.

The functions of elementary teacher education institution would include; pre-service and in-service education of teachers for the formal school system.

Induction level and continuing education of Non-Formal and Adult Education Instructors and Supervisors.

Provision of services of a resources and learning centre for teachers and instructors. *Consultancy and advice,* for examples to DBE's.

A great deal of responsibility would be given to SCERTs. They would have the major role of planning, sponsoring, monitoring and evaluating the in-service education programme for all levels of teachers, instructors and other educational personnel. The needs for in-service education of teachers arise from several sources, such as, changing national goals, revision of school curricula, additional inputs in teaching-learning system, inadequate background of teachers, etc. The State level agency would take cognizance of all the needs

before preparing a programme of in-service education for a given period of time.

SCERTs would also prepare suitable material for in-service education of key persons, monitoring and evaluation of programmes. Similar steps for training of vocational stream should also be taken by SCERTs.

The district institutes of education and training for the primary level would be the major agency to conduct the programmes of in-service education for primary teachers; assistance would be sought from school complexes in the district. In case of secondary school teachers, the programmers would be extended through teacher training instituti ons and the centres for continuing education. The district level education officer will help in effective conduct of the programme.

All in-service education programme cannot be organised in face-to-face modality, especially in view of the numbers involved. Distance in-service education will be prepared and extended with the help broadcasting agencies. SCERTs would be equipped with necessary resources for production of learning material other than print. Minimum essential equipment to record audio, video programmes would be provided to each SCERTs. The comprehensive college of education as well as DIETs would also be provided production facilities in a phased manner.

The production facilitiesat DIETs and the colleges may not be of professional quality which would produce material which can be used in its own training programmes and can be shared by other sister organisations. Experiences especially those of voluntary organisations should be drawn upon in designing courses, development of material and strategies for in-service education.

Programmes

The first organised attempt for in-service education and
training of teachers in India was the Seminar on In-
service Education organised at Hyderabad in the year
1954. This was followed by another seminar in 1955 at
Srinagar. In the same year the All India Council for
secondary education opened its extension services
department. Since then there has been increased efforts.
There have been a few studies on in-service education
and training of teachers. Some of their findings are as
follows; Srivastava made a study on the growth and
organisation of in-service education programme in India
and their effects on secondary schools. The study covered
activities of extension services centres and departments
and activities of the boards of secondary education. The
boards provided mainly training on question paper
setting techniques.

The study made an in-depth analysis of the
programmes in three states of Gujarat, Punjab and
Rajasthan. Chilana did not find adequate in-service
facilities. He stressed the importance of in-service
programme for primary school teachers who had poor
pre-service education and training and who worked
mostly in rural areas that did not provide them self-
instructing media. Joshi in a study of in-service
programmes conducted by 30 teacher training colleges
referred to use of teacher suggested strengthening of in-
service models.

Mohanty reported that inadequate number of
extension services centres had been established. While
the country needed nearly 450 centres for primary
schools, there were only 45 centres. He suggested
establishment of more centres for primary schools in all
states and union territories except Chandigarh. The study
reported inadequate number of in-service programmes.

In the year 1970-1981 a centre in Orissa State organised programmes for 8 days covering 70 participants. Whereas in Gujarat State a centre organised programmes for 8 days for 154 teachers. Inadequate number of programmes might have been the result of poor funding and administrative facilities.

APEID document on in-service education for primary school teachers reported poor quality of the programmes. The primary school in-service programmes had resources persons having no experience or training in the concerned field. Most of them had been trained for secondary education. The study reported sporadic nature of the programmes. There was a need for training of organisers of the programmes.

NCTE document suggested need for decentralisation of in-service facilities to district level, establishment of a continuing education centre in each district, a status study of the programmes of the centre of continuing education and certification for motivation of the participants, Singh, A. pointed out various draw backs in in-service programmes. The programmes were not need based and were predominantly theoretical.

There was apathy for use of modern educational technology such as use of television, radio, audio and video casettes. There was no provision for follow up studies, no evaluation of the programmes, no co-ordination among various agencies involved in programmes, no research support and no incentives for participants. The infra structure for in-service programmes was week.

Organisers of in-service programmes

The in-service programmes are organised by various organisation such as extension services centres/departments, national council of educational research and

training. State councils of educational research and training and state institutes of education and science education, national institute of educational planning and administration, councils/boards of higher secondary/ secondary education, university departments of education and colleges of education, centres for continuing education, teachers' centres/centre school meetings and activities, school complexes, professional bodies/associations. All India Radio and Doordarshan etc.

Extension services departments/centre

The facilities of extension service departments/centres existing in various states and union territories and that should exist as per the number of teachers given by fourth educational survey to have at least one centre for every group of five thousands teachers.

In place of 45 primary centres there was a need of 442 centres. In case of secondary, there should be 193 centres in place of 108. The analysis shows that there are inadequate number of extension services departments/ centres. The figure of teacher population pertains to the year 1978. Within a decade, the number of primary as well as secondary schools in all parts of the country must have gone up. Hence there is a need for increasing the number of extension services centres/departments.

National council of education research and training, New Delhi

national council of educational research and training is an autonomous organisation under the development of education of the ministry of human resources department, Govt. of India. It has its headquarters at New Delhi.

The N.C.E.R.T. is involved in improvement of the quality of teacher education and improvement of school curricula. The council also under-takes research for the

purpose. It involves the school teachers in its programmes and gives them training. The council has four regional colleges of education located at Bhubaneswar, Bhopal, Mysore and Ajmer. Besides it has field adviser officers throughout the country. Each regional college has a extension services departments. These departments as well as field adviser offices undertake in-service programmes.

State councils of educational research and training/state institutes of education and science education

The state councils of educational research and training are state level organizations to carry out research on school curricula and teacher education. Certain states have similar organisations-state institutes of educations and state institutes of science education which also undertake similar tasks. These institutions carry out various projects and train teachers participating in these projects.

National institute of educational planning and administration

The national institute of educational planning and administration is an organisation of the department of education, ministry of human resources development, Govt. of India. The organisations is mainly involved in training educational administrators including school heads.

Council/boards of higher secondary/secondary education

The council of higher secondary education and the boards of secondary education are mainly examining bodies. They have also their own subject experts. These experts go round schools and give guidance to teachers. They also organise in-service courses from time to time. The boards and councils conduct orientation programmes not only on methods of teaching but also on methods of evaluation.

University departments of education/colleges of education and other training institutions

The university departments of education and colleges of education and other training institutions provide in-service education to the schools situated in their vicinity. Most of these programmes are informal. The old students get feedback from their teachers/trainers. Some of these institutions have extension services facilities. Some get grants from different agencies to conduct in-service programmes.

Centres for continuing education

The national council of educational research and training has been providing assistance for establishment of centres for continuing education in selected institution of the country. As per Chilana, the centres were meant to provide in-service education to secondary school teachers and primary teacher educators. The NCERT provided equipment to a tune of Rs. 17,000/-to each centre. The cost of running the centres was shared by NCERT and states.

Teachers' centres/centre schools/cluster schools

In many parts of the country one finds grouping of schools. One school acts as a leader school. The teacher of attached schools come to this school on certain days of the month. They have demonstrations of lessons and discussions on different aspect of their work. The inspecting officers also attend such meeting.

School complexes

School complex is an arrangement that links higher schools with lower schools. The higher school takes charge of the development of the lower schools in its surrounding area. The education commission suggested school complexes of two tiers. The first tier school complex was to consist of a higher primary school and 8

to 10 lower primary schools. The second tier complex will consist of a high school and lower/higher primary schools in its surrounding area. The meetings for second tier complex will give guidance for the functioning of first tier complex. Such complexes can take help from local communities.

Such an organisation will have several advantages in helping to promote educational advance. it will break the terrible isolation under which each school functions at present. it will enable a small group of schools working in a neighbourhood to make a cooperative effort to improve standards. It will enable the education department to devolve authority with comparatively less fear of its being misused and to provide the necessary stock of talent at the functional level to make use if this freedom.

The commission mentioned above suggested certain guide lines regarding the activities to be performed.

(a) experiment on better methods of evaluation

(b) Regulation of promotion from class to class or from one level of school to another

(c) provision and use of common audio-visual aids

(d) Utilisation of special teacher such as physical education teacher, art teacher, craft teacher, music teacher, dance teacher

(e) Establishment of a circulating library

(f) Teacher meetings

(g) Creation of leave reserve teacher post in central secondary school for use in surrounding schools, specially one or two teacher primary school;

(h) Try out and evaluation of new textbooks, teachers' guides and teaching aids

(i)   Modify prescribed syllabi and curricula

The commission suggested that the scheme was first to be tried out in a few selected districts in each state, after giving proper orientation to all concerned. The commission recommended provision of funds for travelling of the concerned school heads and teachers. Remunerations were also to be paid to teachers for extra teaching work for example a high school science teacher needs to be paid for extra classes taken in his laboratory for the benefit of higher primary school students. The commission gave following words of caution.

The great advantages of school complexes are obvious. But like all human beings, it has its dangers also. If the dominant headmasters in any unit happen to be through-going educational conservatives, the imaginative classroom teacher may find himself less able to experiment under the system of school complex than he is at present.

This is a risk that must be run. It will be for the district educational officer. It must also be remembered that the kinds of group reform that will get the blessing and support of a committee of headmasters will tend to be more stale and conservative than those that might be generated by an adventurous individual or single school. The education department must, therefore, make it amply clear that the purpose of school complex scheme is not just to encourage a unit to experiment en bloc but also to foster individual experimentation within the unit.

National policy on education 1986 mentions that:

"School complexes will be promoted on a flexible pattern so as to serve as networks of institutions and synergic alliances to encourage professionalism among teachers, to ensure observance of norms of conduct and to enable the sharing of experiences and facilities. It is expected that a developed system of

school complexes will take over much of the inspection functions in due course."

Promotion of school complexes

The school complex will serve as the lowest viable unit of are planning and will form a cluster of 8-10 institutions in which different institutions can reinforce each other by exchanging resources, personnel, material, teaching aids etc, and using them on a sharing basis.

The inspection functions of school complexes will be performed keeping in view the need to bring greater cohesion among the participating schools and will include inter alia: educational mapping, grading of institutions and identifying strength and weakness of individual schools. Inspection to be conducted will invoke a culture of participation and correctives rather than the existing practice of finding faults.

The state governments may lay down necessary guidelines for qualitative inspections to be undertaken by the school complex and also specify the nature of quantitative data required in respect of each institution and each complex for inspection purposes.

Considering that many of the schools which will form part of the complex will be non-governmental institutions, the state governments may make necessary provision of funds for facilitating the work of school complexes including training, resources support, travel costs as well as allowances for inspection.

Professional associations

There are many professional associations such as all India science teachers association, etc. These associations organise seminars and conferences. These provide in-service training to to teachers.

All India Radio and Doordarshan

Radio and television services play effective role in imparting in-service programmes. These provides both formal and informal training. Recently these agencies provided reinforcement at the time of mass in-service programme.

National scheme for in-service training of teachers

The national scheme for in-service training of teachers was organised during summer 1986 and 1987. This was found necessary to orient teachers in the light of new education policy of 1936.

According to a document published by the national council of educational research and training, New Delhi, the short term objectives were to create a forum for participation of teachers and other educational functionaries to freely share their experiences, to critically analyse the present status and trends in school education in the light of the ideas and activities in the modules.

The long term objectives were to create a favourable ground for revitalizing the organisational structure for the training of teachers and to prepare the structure for taking up in-service programme for teachers and other educational functionaries in a significant and planned manner on a regular basis. Case study of a centre in orissa state.

This is a case study of a centre in Orissa state that gave training to heads of secondary school and primary school inspecting officers, in summer 1986. The centre was located in a general college. There were three batches of participants—three camps. Each camp was of 10 days' duration. There was no provision for travelling allowances.

Each participant get Rs. 15 as daily allowance and Rs. 1 for daily tea expenses. The financial provision per

batch for director was Rs. 400, for resource person Rs. 300, for S.U.P.W. materials Rs.200, for clerical staff Rs. 200b, for sweepers/peons Rs. 150 and for contingency expenditure Rs. 50. Each batch was to have 55 participants. Three resources persons were to work. Besides there was provision for 5 guest speakers per batch and each was to be given a remuneration of Rs.20 per lecture. Expenditure per participant per day came to Rs. 18.65 paise.

1. *Preliminary survey*; The participants were given a questionnaire on arrival at the centre. The questionnaire contained items such as qualification, training received, experiences, publications, etc. This helped resources persons in knowing their participants. This knowledge helped them in inviting proper participant to chair a session.

2. *Nature of the participants*; The participants were of two broad categories-heads of secondary schools and inspecting officers of primary schools. Thus, the group was not homogeneous. Amongst school heads there were two broad groups-government and private. Among private school heads there were two groups-government grant receiving group and fully private group. The last group did not have any interest in the programmes.

3. *Content knowledge of school heads*; All school heads had not studied the subjects, taught by them to school students, at their own graduate study stage. All heads teaching geography had not studied geography at their college level. There were also problems in case of history, mathematics and english subjects. It was seen that school heads who had graduated after 1972 had poor knowledge of english vocabulary. No wonder the participants gave first preference for english teaching at the time of further in-service training, if any.

4. *Stress on the participants*: The participants listed different sources of stress. Lack of accommodation was a serious problem. One school head reported of cycling every day 32 kms to attend the school. Can one except much after such a long journey by bicycle? other sources of stress were difficult curriculum, heavy work load, political interference, etc.

5. Previous in-servicing training; Sixty per cent of the participants had not received any in-service training after their B.Ed, training.

6. Publications of the participants; 82 per cent of the participants had no publication to their credit.

7. Programme and survey; The participants were given questionnaire on the last day. They reported their further training needs, the degree to which they had benefited from different modules, their own suggestions regarding the human and material resources available in their locality which could be utilised for improvement of the quality of school programmes, etc.

8. Drawback in the programme; Since the programme had school heads as participants, there should have been programmes on (i) leadership roles, (ii) management roles, (iii) supervisory roles, (iv) adult psychology in connection with the dealing with parents and teachers, (v) techniques of conducting school based training programme, etc. There should have been different programmes for school heads and school inspectors. Each one came of 10 day duration should have been exclusively devoted to training of primary school inspecting officers. The content of the training programme should have accordingly modified.

Six months after the in-service training programme, a follow up study was undertaken by the author. 10 per cent of the participants school heads were interviewed. The participants had expressed their resolve to implement socially useful productive work in proper spirit. They had agreed to implement the suggestion of the broad of secondary education, Orissa to have eight periods of S.U.P.W. per week. This could not materials. Similarly, the participants had been explained about nature of supervised study. There was no change as regards this period in spite of board's suggestion to have one period per week.

The participants had listed various community resources that could be utilised for betterment of the school programmes. Only one institution had been able to involve a doctor. This came to be 8 per cent of the participant institutions. These experiences indicates that face to face contact programmes may not be necessary for all school personnel. There may be cheaper channels such as correspondence packages and persons may be selected for face to face contact programmes on the basis of their response to these packages.

There were problems due to heterogenous groups-school heads, school teachers, school sub-inspectors for primary schools, govt, school heads, private and aided school heads, unaided school heads. While arranging in-service programmes homogenous groups may be selected. The above programmes had a large number of school heads.

6

Continued Professional Education

Everybody has always known that some people are brighter than others, but Binet actually measured intelligence-or at any rate, he measured something. The fall of an apple, the salivation of a dog, the growth of a mold, the existence of a night-mare; just see what has been made of them. And all the complicities of the computer are based on the familiar response of "yes" or "no", though the computer's answer is qualitatively different from that of the girl next door. Something like this is happening to the in-service education of the professional. In both ideal and practice, it has been around for a long time. William McGlothlin, in his comparative study of architecture, business administration, engineering, law, medicine, nursing, psychology, social work, teacher education, and veterinary medicine, found they all clearly recognized in their codes of ethics or elsewhere that education is a lifelong obligation.

This end gives rise to familiar means, the incidental learning which comes from practice; informal association; reading; attending conference; workshops, conventions, short courses, and other gatherings; and sharing in the work of professional associations. Yet, in professions after profession, this old idea is suddenly being seen in a new light. Most professionals have from thirty to fifty years to

perform their service and to occupy their distinctive roles. Can they do so efficiently and honorably on the basis of one to ten years of pre-service education, a scanning of journals pages, an occasional three days at a university centre for continuing education, and an annual trip to preservation Hall or Fisherman's Wharf?

The professional school is said to be like Janus, looking backward to the preparatory training of its students and forward to their continuing education; but is not the latter pair of eyes myopic and in need of strong correction? Does the professional association take care of its other functions admirably but treat the learning of its members gingerly and with no coherent plan? These questions have stimulated virtually every profession to have a strong concern with continuing education. To sense the immediacy of this purpose, you must hear the authentic voices of those who express it. Here are three.

In medicine: The continuing education of physicians is one of the most important problems facing medical education today.

In the ministry: Among the facts of life of this generation of Christians is the emergence of the ministry as a distressed profession. One of the most creative responses to this distress is to be found in the rapid, almost spontaneous growth of "continuing education" for the ministry.

In social work: We are going to have to change our thinking to view the master's program in social work not as the substance of a professional education, but as a catapult that gives energy and direction to an intellectual trajectory that will carry the learner hundreds of times farther than the two years.

Every professions, it would seem, must be concerned with the education which occurs during the

total life-span of its members; pre-service training is only the first stage of this process. The lengthened line of learning covers fifty years, not just one to ten. In developing this idea, each profession has gone on its way alone, winning its victories, making its mistakes, and maturing its own conceptions. To look at these efforts comparatively, however, is to see that the needs, the general objectives, the specific goals, and the methods used all have a maiked resemblance. My aim here is to present a synthesis of the key ideas that the various professions have learned about the continuing education of their members. The root cause of the modern preoccupation with continuing education is that otherwise the very idea of professionalism cannot survive.

A professions is a high calling based on abstract and theoretical knowledge, a key element in modern society, as important today as the craft guilds were in the middle ages. Of the making of criteria for professions there is no end. Let us simply remember the one developed a half century ago by Abraham Flexner. Professions involve essentially intellectual operations with large individual responsibility, they derive their raw material from science and learning; this material they work up to a practical and definite end; they possess an educationally communicable technique; they tend to self-organization; they are becoming increasingly altruistic in motivation.

This definition and its modern counterparts establish a shinning symbol. In this century, occupation after occupation has exerted gargantuan efforts to establish those standards which would entitle it to call itself a profession. In this battle, the education of the practitioner has been substantially raised, largely by elevating the stature of the professional schools. Most of them used to be shockingly bad but; following Flexner's own example with medical schools, generations of scholars have fought

against great obstacles to embody the highest principles of professionalism. Now professions are in peril both by invasion from without an by decay from within. Seemingly almost every occupation wants the glory which goes with the name. Every craftsman and technician, however, practical and specific, says he is a professional. At the same time, some members of even the most exalted professions have become intellectual drop-outs or have lost that sense of deep social mission which is the foundation of their collective dignity and honour.

However shinning the symbol may be in the professional school, in practice it has grown increasingly tarnished., Life is not really the way the the professors say it is. Howard Becker believes that matters have gone so far that the symbol itself must be changed. Substantial improvement cannot be brought about merely by spending more money and time on pre-service training or by a better screening of candidates.

Let us instead, he suggests, set up newer, lower, and more realistic standards. The other alternative is to raise the level of practice, It is this alternative which gives the deepest force to continuing education. The standards enshrined on the campus were established by arduous and dedicated effort. Now the major battle for improvement has moved elsewhere; to the minds of the active practitioners.

While continuing education will not cure all the problems of the professions, without it not cure is possible. The task for this generation is to work, amid all the distractions and complexities of practice, to aid the individual, either alone or in his natural work groups, constantly to refine his sensitivities, to enlarge his conceptions, and to increase his capacity to discharge the responsibilities his work requires as that work is seen in

the larger contexts of his own personality and the society of which he is a part.

Lifelong learning cannot be achieved simply by increasing pages of print or the frequency of meetings. A broad objectives must be analysed into specific goals and the means to reach them must be perfected and adopted. precisely this process is now occurring in continuing professional education. Out of the fresh but vast experiences of the several professions a basic structure of concerns is emerging.

Let us begin with the young professional as, after years of tutelage, he starts forth upon his lifework. He knows more facts than he has ever known before, he was a more up-to-date knowledge of recent developments than all but the very top leaders in his chosen field of work, and he sees the world as his pearl-filled oyster.

At this moment, when everything seems about to begin, four events which are crucial to his later continuing education have already occurred.

(I) He was chosen. His profession, acting in terms of its own code of ethics which makes lifelong learning mandatory, has certified him as having an inquiring mind. If it has made a mistake, then nothing else it does can fully remedy its basic error. For ultimately every professional must accept the responsibility for knowing and for serving, for facing the daily task of applying his specialized knowledge to the particular cases which he encounters, and for guiding and shaping his own career. If his mind is closed, external forces may push him to and fro but they will not really influence him.

Most people speak more confidently about inquiring minds than we do, for we have studied the subject for thirty years. One possible hypothesis which we might haltingly put forward, however, is that while the

persistent desire to learn may be created or recreated at any time during adulthood, ordinarily it is established by the age of 20. Professional schools now say that they seek intelligent, stable, well-prepared, and deeply committed young people. An estimate as to the possession of an inquiring mind can probably be made about as well as an estimate of any of these other desired characteristics. Upon this estimates all further at continuing education crucially depend.

The beginning professional has taken a sequence of course far too brief to include all he needs to know. Every professional school today is trying to separate essential from unessential knowledge so that its students can master basic knowledge but not get lost in the vastness of accumulated content. In low schools, for examples, as Paul Freund has pointed out, "there is an intensified effort to explore fields of law by sinking shafts rather than covering the ground".

One principle which can help the beleaguered faculty is this; do not include any subject in the pre-service curriculum which can be learned better later. Many professional schools are well on the way to learning this lesson. Teachers' colleges used to crowd into the four-year undergraduate curriculum all the course in supervision and administration which the student might possibly need in the course of a fifty-year career.

Today young men and women are educated to be teachers; if they subsequently wish to become supervisors or administrators, they return to the university to secure the specialized education which they then require, a body of learning which now has a depth of meaning not possible earlier. The same trend is occurring in engineering. The law schools provide relatively little direct preparation for service, expecting that it will be

learned later. One cannot, of course, simply strike content
from the pre-service curriculum without making sure of
its subsequent provision. If continuing education is to be
successful, professional school faculties must realize that
in addition to the knowledge essential for entry into a
profession, there are deeper understandings which can be
acquired only by mature and experienced people. The
university faculty members or someone else must teach
those understandings.

The beginning professional has been taught things
that are not true and others that will be discarded as
meaningless. Even though the faculty members are
marvellously up to date and have not been caught in the
eddies of a cultural lag, knowledge moves on so rapidly
that what is taught to the student may be obsolete or
wrong by the time he is graduated. He suspects that to
the very last class he has been taught error; so does the
faculty; but neither is sure exactly where the error lies.

Much of the attitude of the beginning professional
toward continuing education and his ability to pursue it
has already been set at the time he enters services. A
major frontier of continuing education is in the
undergraduate and graduate classroom.

The chief way to convey the desired attitude must
always be through excellence of teaching; nothing else is
so certain to create or stimulate interest in a subject. But a
faculty must also give direct instruction in the values and
techniques of continuing education; the prospective
professional should learn what sources of information to
consult and how to evaluate them. It should be made
clear to him that his road to success will always be under
construction. Very important, too, is the personal
example provided by the faculty members. When
professors are continuing learners, that fact is made
graphically evident to their students; to the lesson of

precept is added the very powerful lesson of example. All such efforts should express a spirit of inquiry underlying the approach to teaching throughout the school. Facts must be taught, but always within the context of a constant and continuous exploration of the unknown. If you teach a person what to learn, you are preparing him for the past. If you teach him how to learn, you are preparing him for the future.

When the young professional moves into the field, the prime responsibility for his learning passes from the professional school to him and to the associations to which he belongs. The very first thing he may discover is something he rather suspected all along; his professors did not completely prepare him for the real affairs of life. The voice of the aggrieved alumnus is always loud in the land and, no matter what the profession, the burden of complaint is the same.

In the first five years after graduation, alumni say that they should have been taught more practical techniques. In the next five years, they say they should have been given more basic theory. In the tenth to fifteenth years, they inform the faculty that they should have been taught more about administration or about their relations with their co-workers and subordinates. In the subsequent five years, they condemn the failure of their professors to put the profession in its larger historical, social, and economic contexts.

After the twentieth year, they insist that they should have been given a broader orientation to all knowledge, scientific and humane. Sometime after that, they stop giving advice; the university has deteriorated so badly since they left that it is beyond hope. And so, grumbling every step of the way, the alumnus takes up the burden of his further learning. In this process, he faces some needs which are felt by everyone and others which may

be special to him. Let us look at a few of each. The practicing professional needs to keep with the new knowledge related to his profession. Here is the major present thrust in continuing education. Every throughtful person must be impressed by the widening gap between available knowledge and its full utilization in practice. Just think of some of the major professional developments of the past ten years.

The new mathematics made its appearance-and so did programmed instruction. Major new drugs appeared and then were rendered obsolete by other major new drugs. The techniques of surgery and the care of patients were revolutionized. Man was put into orbit and rockers landed on the moon. Mies van de Rohe prevailed; less became more and our cities are dominated by rectangular blocks of glass or masonry. New schools of art have arisen from the comicbook, the optical illusion and the junk-yard. The transistor, the laser, the maser, the jet airliner, the election microscope, and the communication satellite are commonplace. And God died.

The practicing professional needs to establish his mastery of the new conceptions of his own professions. In the last quarter-century, several professions have completely revolutionized their structure and self-images. For example, we used to know pretty well what a nurse was and what she did; and she did everything, even the most menial tasks, though she had been educated to perform highly skilled techniques.

Today nursing has been split into three categories; the professional, the technical, and the assisting. Every practicing nurse must adjust herself to this new conception; and as training plans are worked out, nursing must provide three programmes of continuing education, not one. Even where the structure of the profession has not changed, basic theories underlying practice have

often been altered drastically. A recent survey of dentistry points out that twenty-five or thirty years ago dental practice was limited to relieving pain and treating lesions of the teeth, the gums, and other tissues of the mouth.

Today it is concerned with the comprehensive management of oral, facial, and speech defects and with the oral structures and tissues as they relate to the total health of the individual. The leaders of a profession are usually aware of such basic changes of conceptual framework, but the new understanding must be conveyed to all members of the profession who did not acquire it in youth.

The practicing professional needs to continue his study of the basic disciplines which support his profession. Every profession is a field of application based on deeper arts and sciences. Teaching depends upon psychology and sociology, the health professions depend upon anatomy, physiology, and biochemistry, and engineering depends upon mathematics and physics. If the professional simply studies new developments in his field of application, he is turned into a technician, performing operations whose basic meaning he does not understand. To retain his breath of vision, he must remain aware of what is developing in the basic arts and sciences which support his practice.

The basic disciplines can also be fruitfully used to study the professions, thereby giving insight into needs for continuing education. Samuel Blizzard, for example, used sociological theory to analyse the six major roles of Protestant clergymen which were; pastor caring for the congregation, preacher, teacher, priest or liturgist, organizer of the church's work, and administrator of its activities. When Blizzard then asked his subjects to rank these roles in terms of the amount of time they took, he

found that the order was drastically changes; the clergymen were spending the major part of their time at tasks they thought least important, least enjoyable, and in which they felt least effective. Blizzard also concluded that "no matter how different ministers' ideas of what is important in the ministry, all wind up doing substantially the same thing". Blizzard's study sent a shock wave through the Protestant seminaries, and many a minister's in-service education has also been influenced by it.

The practicing professional needs to grow as a person as well as professional. The mind should never be fully engaged in the practice of a lifework, however, exalted, but needs to withdraw from that practice occasionally to be stimulated by contemplating theory or seeking understanding and skill in different aspects of life. Otherwise, as Whitehead pointed out, "The remainder of life is treated superficially, with the imperfect categories of thought derived from one profession".

Many professional school faculty members do not understand the need for liberal study. almost all of them express ardent support for broader fields of knowledge, but those fields usually turn out to be the disciplines supporting the professions. Professors of agriculture are all in favour of biology and professors of journalism are strong for the social science.

A complete absorption with the task of learning one's lifework may be essential in the professional school but it is harmful later. A physicican may study music, lawyer may paint, an architect may read poetry, a dentist may lead great books discussion groups, and an industrialist may photograph hummingbirds. These activities sometimes bring unexpected rewards in professional life- and not just as ways of meeting new

clients. But the insights and knowledge to be gained from such studies can be most fully rewarding only if they are pursued for their own sake. We shun the thought of medical music, legal painting, or structural poetry, though such aberrations are possible. A dermatologist of my acquaintance had a passion for finding Renaissance portraits which showed unhealthy skin conditions.

Unfortunately he also had a passion for showing them to his friends. The focus for effort of general education should be different from that of professional education and only a very narrow person should be willing to devote himself wholly to the latter. A profession should be more than just a way of earning a living but it should not be a way of life. The practicing professional needs to keep both a fresh viewpoint and a firm grip on detail, looking for better ideas and procedures but never abandoning essential conceptions or routines. The repetitiveness of practice sometimes leads to staleness, boredom, dullness, the acceptance of short-cuts, and routinization of thought.

This deadly effect was recently expressed in a sentence by a young novelist who described a hospital chaplain by saying that "he was just out of seminary and performed last rites without running the words together". Studies of various groups of professional show that many of them, in one way or another, run their words together. Some physicians, for example, do not keep adequate records on their patients, do not perform all of the accepted medical routines, and do not examine the results of laboratory tests closely enough to note abnormal findings.

The maintenance of a clear-eyed awareness of the important dimensions of his practice is ultimately the responsibility of the professional himself. He must try to learn from each new situation, thereby viewing it

creatively. If he works in an institutions, such as a school, a library, or a social agency, he must collaborative actively with other professionals who are trying to maintain the life and vitality of their thought. He must join and participate in those societies and associations which give him new ways to view his established practice. He must remove himself from that practice from time to time for intensive periods of study, thereby not merely acquiring new knowledge but also gaining a broader perspective so that when he goes back into service again he views matters in a newlight. He must, in short, use every means of continuing education available so that his work retains the lucidity and freshness of its early years.

The practicing professional needs to retain his power to learn. The skills of mastering knowledge are like other skills; they atrophy from discuss and can later be regained only with difficulty. One can only sympathize with the gentleman who was heard to remark: "I can see pretty well with my spectacles, and hear pretty well with my hearing aid, and eat pretty well with my new teeth, and I'm getting used to wearing a toupee and walking with a came but I do miss my mind".

These, then., are some broad general needs for continuing education. Other special needs are felt by some professionals but not by others. Here are a few examples. Some people leave a profession for a number of years and then wish to re-enter it.

Some people decide in mind-career to change their fields of specialized application. And some people go from one place to practice in another. All such changes as these require special training. One special need is fairly common. The practicing professional who moves to new or broader responsibilities requires special education to carry them out. Most often, this advancement is to an

administrative post; anybody who has made the transition knows how different the skills of co-ordinating the work of other people are from the skills required in the work itself. These new skills must be learned and some of that learning needs to by systematic.Thus Harvard has a special course for new university presidents and the American Management Association has one for the presidents of businesses. But the upwards direction in a career line is not always to administration. A lawyer. for example, may become a judge-and the American bar is now giving a great deal of attention to the in-service education of judges.

The awareness of these needs, suddenly flowering in almost every profession, has created countless new approaches to continuing education, whose variety can only be suggested. To be old familiar sponsors and techniques, interesting new ideas are being added. Ultimately the individual is himself primarily responsible for his own education and most of his learning must be self-directed. Books and other printed materials are, have been, and will be the central resources for education. Here the change has been essentially quantitative; the torrential spate of new material is a blessing in disguise, but the disguise sometimes seems perfect.

Most of the newer thought and the major new financial resources in educational technology are concerned with the self-education of the individual. The programmed instructional book, the teaching machine, the packets of integrated learning materials, the self-administered co-ordinated course; these examples are now familiar. Others may be less so.

A physician may subscribe for a weekly tape-recorded digest of new medical developments and, if he wishes, he may play the tape in his car. Or he may call a number on his telephone and hear a similar recorded

digest. Great effort is now being devoted to computer-assisted instruction, with programmes largely built on the diagnosis and treatment of cases. A physician and I recently sat down at one of the new electronic consoles and worked our way through a case. A starry-eyed Stanford professor has recently said that the computer will provide an Aristotle for every learner, but we had been students of an idiot. The technician in charge said we were wrong. She said we had been students of a two-year-old.

The small voluntary group is a crucially important extension of the principle of self-instruction. The American Psychological Association has for some years been studying the ways by which its members receive their information. A major role in this process is apparently "played by informal, unplanned, person-to-person communication in the experien-ces of scientific investigators, often in ways that affect their work quite vitally".

This person-to-person process is greatly aided by the existence of what have come to be called "invisible colleges", loosely knit groups of people who meet together, correspond with one another, read papers to each other, circulate reprints, and, in a general spirit of mixed collaboration and competition, keep one another on their toes. These groups exert an extraordinary importance, not only on their own participants, but also on other alert people who aspire to membership.

The employing institution is the focus for an increasing amount of continuing education. Some professionals, such as lawyers, physicians, dentists, or architects, tend to be solitary in the execution of their duties, while other professionals tend to be institutionalized. One of the most rewarding experiences of life is to see something commonplace in a new light an find in it unsuspected depths of meaning.

The teacher, the nurse, the industrial manager, and the social worker have individual professional integrates, but they usually work collectively on the common task of serving the student, the patient, the customer or the client. In these latter professions the institutions has a central responsibility for the education of its staff members. The in-service education of teachers is largely based on the idea that the school and the school system help teachers to be responsive to new developments. The hospital is another such centre; all the health professions can work there together on the care of the patient, thereby focusing their collective efforts at continuing education.

In social work pre-service students do fieldwork in the social service agencies. To be sure that it is well-supervised, the schools of social work appoint part-time field instructors. Such people bridge campus and field; the individuals concerned must keep up to date or lose their cherished positions as faculty members; and yet their central base is in employing institutions, where they serve as a constant stimulus for in-service staff growth.

The university professional schools have recently given serious thought to their distinctive roles in continuing education. Their chief responsibility is to prepare the pre-service student for his later learning, but what should they do directly for those who have become practitioners? Most professional school faculties agree that they should focus on the hard tasks-the kind of education which is basic, fundamental, and ordinarily presented in a series of sessions or a period of residence.

The professional school and its faculty members have the knowledge and the prestige to attract the busy professional away from his work or his play to learn that which is difficult-and, in most professions, few others have that knowledge and that prestige. In this task, the

professional school faculty needs all the help it can get from its colleagues on the campus. It needs the content provided in the basic disciplines and the liberal arts. It needs the planning and administrative skills of the extension division. And it needs the aura of respect and worth which only the whole university itself can offer professional schools which go it alone tend to hold their students rigidly within the confines of the professions, thus leading to greater narrowness, or they fail to attract those practitioners whose interests have broadened beyond the immediate requirements of their careers.

Such schools have difficulty establishing McGeroge Bundy's principle that "the university, properly construed, is not merely a place of full-time effort by young students and old professors-it is also a home, for hours, or days, or weeks at a time, of all highly civilized men". The professional association crowns all other efforts at continuing education and bears the chief collective responsibility for it. A manifest function of every professional association is the continuing education of its membership; indeed, scarcely any other function has a larger tradition than this one. It is, moreover, undertaken not merely by a few people working at a separate task but by the whole body of people engaged in the affairs of the association.

Under these circumstances, it is a striking fact that in recent years association after association has taken a fresh look at continuing education and has, as a result, put forward a strong new thrust of effort. The work of the American Psychological Association has been mentioned. Another massive venture is being undertaken, with Kellogg Foundation funds, by the American Hospital Association. And the american Medical Association has for some time been engaged in a deep subterranean struggle on the subject of continuing education, whose violence is not apparent in the bland

pronouncements which occasionally appear. To mention these five centres of influence-the individual, the informal groups, the employing institutions, the university, and the professional association-is to omit other vital instruments of continuing education such as governmental bureaux, independent publishers of professional books and journals, and specialized libraries.

We simply cannot take time today to talk about them all. We must ignore, too, those potent carriers of innovation, the salesmen of new products, equipments, and services, with their richly elaborate brochures and their warmly hospitable natures. And many baffling and complex methodological problems remain. How can the members of various related professions work together most effectively? How can earning reach not merely the leadership of a profession but also its less advanced members?—like it or not, every practitioner must be his brother's keeper. How do programmes move beyond the task of merely keeping professionals informed to the much harder task of insuring that that information will affect their practice?

The hardest questions of all will probably always confront us. How can the ethical foundations of a professions be strengthened so that the glory of its name may be preserved? What is the ultimate value at which continuing education aims? No easy method can be found to insure the maintenance of moral and intellectual standards amid the stresses and temptations of practice. As Sancho Panza remarked "Each of us is as God made him, aye, and often worse", We shall simply have to hope that by precept and practice, by the positive force of education and the negative force of self-regulation, by open and free discussion and a full opportunity to scrutinize the principles which govern practice,each profession can elevate its dignity and maintain its integrity.

The pre-service educational programme, after long effort, achieved intellectual strength and ethical force. past success at one level may give us hope for future success at another. The ultimate aim of every advanced, subtle, and mature conception of continuing education is to convey a complex attitude made up of a readiness to use the best ideas and techniques of the moment but also to expect that they will be modified or replaced.

The new machine will soon be antiquated, the new drug will be outmoded, the new principle will yield to a more basic one, and the revolutionary approach will become familiar and then old-fashioned. We hear much about the computer and we should; but it is relevant to ask "After the computer, what?"

Our fixed communication satellites are not yet all in place, much less working properly and perhaps we shall have to convert them to laser reflects; but what about post-satellite communications? In advanced technology, such as that needed in the exploration of space, it is necessary to project several future stages of advance, and some people lay the foundations for a later stage before the earlier stages are completed.

All of us must contemplate constant change and sometimes the major lesson of continuing education is to expect that the unexpected will occur. As Ezra Cornell said at the opening of his university, "There is not a single thing finished".

It may help to begin with two particular current trends in professional education in this country. These are the tendency to raise the educational entry requirements and the welcome move towards the closer integration of similar professional groups. Most of the major professional bodies have responded to the postwar improvements in educational opportunities by raising their entry standards. Those who used to demand passes

at A-level now talk in terms of a "graduate profession", and those who were content with the O-level boy or girl from the fifth form of the grammar school now realize that they must insist on A-level passes if they are to recruit his contemporary counterpart. In planning further education and training for professional men and women it is important to think ahead and to think therefore in terms of graduates or those who are of a similar educational calibre.

This means that one can assume a high level of general education and this ought to increase ability to benefit from such things as management training. It should also mean that professional people who have had a university education are more aware of the need for such training and bring a broader outlook to it. For example, the accountant or lawyer who has had three years at a university and has followed this by a shorter period of professional training ought to be a different person from his predecessor who came up the "hard way" straight from school through a long and often tedious period of articles, supplemented only by part-time study by correspondence course or at night school.

On qualifying, the main feeling of the latter was probably one of relief and exhaustion. Who could blame him if he felt he had at last reached his coveted professional status and should be expected to bear with no further training and education. We can reasonably hope that the graduate professions will contain within their ranks people of more vitality and flexibility, who are more likely to see their professional education as a next stage to train them to do their immediate job and not as the end of the road.

To quote Professor Houle again, more professional people should have been taught "how to learn" and professional training should become less of an endurance

test based on the acquisition of facts which become rapidly obsolete. The increased recruitment of graduates may also encourage the second tendency towards integration. Professional people themselves seem at last to be realizing the disadvantages of a proliferation of professional groups and the advantages of sensible groupings.

In our modern society few professional people can exercise their skills in isolation. many of them have to work as members of a team, sometimes with other professional people, but sometimes with those trained in new skills which have not yet been accorded professional status. Their own personal brilliance is of little value unless it can be fitted in with the contributions of others. The shared experiences of a university training may help to bring about a common approach and make it easier to bring similar groups together. There is good evidence that this is already happening in such fields as engineering, accountancy, and social work.

Against this background, what are the main issues for discussion in connection with continued professional education over the next ten years or so? It is certainly helpful to divide such education into two broad groups; firstly, post-professional education and training designed to keep the individual's professional knowledge and skills up to date; secondly, training which may have little or not link with the profession as such, and which may cut across a wide variety of professional groups, but which is designed to fit the individuals for his present or possible future place in the organisation which employs him.

The first group is well established and most professions freely recognize the need for refresher and similar courses. If professional education itself becomes broader and less specialized, this need will grow. It will

no longer be limited to refresher courses but in some cases will involve an element of retaining. For example, some of us hope that the general pattern of social work training will increasingly become a basic course followed by training in a particular specialism, like the needs of the aged, the handicapped, the mentally sick, and so on.

If this happens, then many individual social workers will need retraining as they move from one branch of the social services to another. In all professions, retraining may also be necessary because of technological change. For example, many surveyors and engineers who qualified twenty years ago must find that their basic professional course is now of only limited value in dealing with modern building techniques.

This, therefore, is a continuing need and one in which the profession itself will not only want to play a major part, but should be encouraged to do so. On the other hand, the need will not be met if it is left simply to professional institutes, as has often been the case in the past. The bulk of the cost and some of the organization required will no doubt be met in the future by employers as a result of the Industrial Training Act.

This expansion will inevitably make growing demands on the educational system, and the universities, colleges of further education, and other institutes should be prepared to expand their facilities for post professional education of this sort in the same way as many of them are increasing their contribution to basic professional education. This will require considerable flexibility and a willingness to work closely with the professional institutes concerned. Because many professional people are self-employed and at present fall outside the Industrial Training Act, and because of the strength of professional loyalties, it may even become desirable for the professional bodies themselves to exercise some

degree of compulsion in this aspect of post-professional training. Should they not re-examine their members at, say, ten year intervals? In many professions, such as engineering and accountancy, the responsibility for pre-entry education and qualifications is passing more and more to the universities and similar institutions. The role of the professional body as an external examining agency is declining. Cannot the energy so released be transferred to the profitable task of ensuring adequate levels of performance after qualifying?

In the second group, training for management is perhaps the most important and best examples. In many sections of industry, commerce, and the public services, men and women who received a through professional education and training in their twenties now seek and obtain promotion which imposes on them a range of managerial responsibilities for which they have received little or no formal training.

Our personal concerns is with the training of staff for local authorities, and local government faces this problem to an acute degree. The senior posts in all local authority departments tend to be held by those with a professional qualification appropriate to the work of the department. For example, the health department is run by a doctor; the education department by a qualified surveyor, and so on. Even the office of the clerk of the local authority, whose major concern is with administration, is usually filled by a qualified solicitor who has moved, by experience, away from the law into administration.

The local authorities and their senior officers now increasingly appreciates the management content of work at this level and are making a serious attempt to analyses, and then provide for, beginning of 1967, a major experiment began whereby the University of

Birmingham, in close co-operation with local government, is providing a series of ten-week courses specifically designed for those professional men and women in their 30 s and early 40 s who are most likely to be the chief and deputy chief officers of the future.

The course emphasizes the broad social, political, economic, and technological forces at work in our society which must affect the present and future role of local government, and this provides the background for identifying the main problems which face local authorities, and for applying-where relevant-the theories and techniques which have been evolved in the science of management and in its practice in industry and the other public services. In all this, the methods include direct participation by the course members in discussion, case studies, and project work.

Finally, every effort is made to see that each course represents a wide range of authorities and departments. since one of the main objects is to encourage officers with a specialized professional background to approach their problems as members of a team which includes their colleagues from other related disciplines. Training of this sort adds an extra dimension to professional education. It must take account of the industry or occupation in which the professional man or woman is currently employed. Apart from those who are self-employed it seems inevitable that the leas should be taken by the industry itself.

And in this connection, we fully share professor Houle's view that these needs, which arise some time after qualifying, should not be mert by expandinf and further onverloading courses of basic professional education. It is in this field that the industrial training boards have a major contribution to make in defining the strategy and providing an incentive through their grant

system. Few of them have yet tackled the problem of management training, but a number are known to be bracing themselves to do so. To be of value, management training must be planned as part of an overall training structure ranging from training for supervision through the various levels of management responsibility.

Formal management training must also be related to experience and the courses attended by any one individual must make sense in terms of his own personal career, past and potential. For these reasons, management training must be geared largely to the total training pattern of a particular industry and the role of the professional bodies would seem to be fairly limited; but their advice and co-operation remain imperative. The contribution of the educational system will clearly be varied. Some aspects of management training will no doubt be met by basic courses provided by universities and colleges of further education.

On the other hand, other parts will be provided by the industry itself. There should also be a fruitful third course, "tailor-made" facilities resulting from the joint efforts of industry and a particular university or college. The Birmingham experiment for local government is a good example of this, and there are others.

The questions for discussion seem to revolve largely around the appropriate roles of industry and the educational system, at all its levels, the outstanding and little discussed problem of defining and meeting the needs of those considerable number of professional people who will remain self-employed, and the best way of breaking down professional exclusiveness and recognising the complementary roles of technicians and others in the total efforts. By its very nature, professional education and training has a limiting effect; it concentrates on the efficient performance of a given role

in the total labour forces. It also emphasizes that certain activities are "professional" whereas others have not yet achieved this status. At its best, this concept of professionalism means quality and a guarantee of standards. At its worst, it means a restricted entry, practice based on out-of-date training and, finally a sense of superiority which undervalues the essential contribution of others—the "non-professionals".

A great deal of evidence indicates that most professions now embrace the importance of lifelong professional education. For example, medicine, perhaps more than most professions, has recognized this for many years. This president of 'l e Association of American Law Schools recently chided those who seek a solution to the problem of lawyer proficiency by focusing solely on law schools, saying that "legal education is a lifelong process that requires a joint effort by the law schools, the bench and the bar, and individual lawyers". A prominent member of the library profession said that even fifteen years ago the discussion of the term *continuing education* was thought unimportant by leaders of the field. Yet, in 1985, at the first World Conference on Continuing Education, "continuing library education was advocated as an essential element of a librarian's lifetime education". These visions reflect the increasing amount of attention being paid to continuing education in the professions.

Many professions have a system of accreditation for providers of continuing education. All fifty states use participation in continuing education as a basis for relicensing members of certain professions. Phillips lists sixteen professions that are regulated in this way. The future of continuing education appears to be headed toward rapid growth and development. Many people believe that systems of continuing education will be built that rival the professional preparation programs now in

existence. The leaders of most professions would probably agree that "what we hardly dare prophesy today will be seen by later generations as efforts to achieve a manifest necessity". This increasing attention in seen by many as a positive development of continuing education. This focus has also magnified the widespread shortcomings in the practice of continuing professional education. Houle does not overstate the problems of continuing education today when the describes this typical program: "Faculty members who can be persuaded to do so give lectures on subjects of their own choosing to audiences they do not know, who have assembled only because they want to put in enough hours of classroom attendance so that they can meet a relicensure requirement".

Furthermore, these simple activities are expected to improve the performance of professionals whose practices are full of complexities, uncertainty, and conflicting value judgments. Given these conditions, the great concern in the professions with the quality of continuing education should not be surprising.

Due to the increasing attention given to continuing education in the professions, a new field of educational practice has come into existence. This field is becoming increasingly differentiated from the educational practices of preprofessional education. For example, many people think of themselves and are considered by others to be continuing medical educators or continuing engineering educators, when, in fact, they may not have had any experience in the preprofessional education of the groups with whom they work. The evidence for this movement is unmistakable. For example, several journals in North America are devoted exclusively to the theory and research of continuing education for specific professions. There is the Journal of Continuing Education in the Health Professions, the Journal of Continuing Social

Work Education, the Journal of Continuing Education in Nursing, and the Journal or Nursing Staff Development. In addition, there is a trend for continuing educators in specific occupation to form interest groups within their national professional organizations, such as the American Nurses Association. Other educators choose to form their own associations, such as the Society of Medical School Directors of Continuing Medical Education, the Society for the Advancement of Continuing Education in Ministry, and the National Association of State Judicial Educators. Within the professions the traditional view has been that the continuing education function must be directed by its own members, while the emerging view is that individuals trained in the field of continuing education have the most appropriate background for this function. While there is an increasing movement toward the emerging view, its adherents are still in a significant minority. One estimate is that of all the people who perform continuing education functions within the professions, 95 percent have been trained only in the content of their own profession.

The remaining 5 percent either have their formal training only in education or have been trained both in their profession and in education. Continuing education for the professions as a field of educational practice is quite young. As such, it is guided by concepts that have not been fully thought through or adequately tested. In fact, many of these concepts are holdovers from the models of preprofessional education, which should not be surprising given the academic background of most educators. However, with the en ry of more individuals trained in the field of adult education, increasing attentiveness is being given to models and concepts of educational practice from that field. The purpose of this books is to identify the elements of effective practice in continuing professional education. By making these

concepts explicit, the author intends to stimulate an ongoing analysis and critique of practice. The most effective way to improve practice is for educators to understand the assumptions and principles that guide their work, examine whether they are the most useful ones, and change them when necessary. A small but growing literature base in continuing professional education itself serves as a useful point of departure for analysis. This literature has begun to synthesize the voluminous material that describes the research and practice base of continuing education for the individual professions.

The literature in the individual professions additionally constitutes a rich resource for the study and practice of continuing professional education. This material is used selectively to illustrate the major issues that are common in the practice of continuing education across the professions. As first step toward analyzing practice, it is necessary to make explicit the approaches being used to understand both the professions and continuing education. There is no commonly accepted way to approach these concepts; thus it is imperative that the assumptions underlying this book be stated that for the reader to evaluate. In order to talk intelligently about continuing education for the professions as a field of practice, the differences between professions and other occupations must be examined. Without making this distinction, educators would be practicing in continuing occupational education or continuing education because their clientele would be undifferentiated from adult learners in general. The problem of defining professions has a long and controversial history. The earliest effort to define a profession is generally considered to be by Flexner in 1915, and the most recent comprehensive analysis was by Friedson. As anyone who has examined the literature on the professions will readily attest, there

is no commonly agreed upon answer to the question of what constitutes a profession. Rather, schools of thought with different approaches yield different answers. Because sociologists are no closer to an accepted definition now than in 1915, many have suggested that it makes no sense to try define the professions at all. Avoiding a conscious attempt at definition would promote the belief that professions are simply those occupations which have gained professional status. This determination is unacceptable to those who wish to think clearly and systematically about continuing education for the professions. The central tasks are to identify the major approaches to a definition, select one, and provide a rationale for the choice. Three approaches that have been identified in the literature are static, process, and socio-economic.

The oldest definitional approach was pioneered by Flexner, who believed "there are certain objective standards that can be formulated" that distinguish professions from other occupations. He identified the following six characteristics as essential for an occupation to claim professional status. Professions must (1) involve intellectual operations, (2) derive their material from science, (3) involve definite and practical ends, (4) possess an educationally communicable technique, (5) tend to self-organization, and (6) be altruistic. Others over the years have compiled the lists of attributes of a profession. Today many occupations are still applying these generic criteria to decide whether their occupation is a profession. This is particularly true for occupations that are striving for higher status, such as social work, school teaching, nursing, and early childhood education. This is called the *static approach* because objective criteria firmly discriminate between those occupations which are inherently a profession and those which are not. Once this distinction is made, it is unlikely that those which

are not could ever develop into professions. Since the
1960s the static approach has received such criticism that
almost no one uses it who seriously studies professions
as a concept. The major problem with this approach is
the persistent lack of consensus about the criteria that
should be used to define professions. For example,
Millerson found twenty-three elements that were
included in various definitions. Of the twenty-one
authors used in his analysis, no single criterion was
common to all of them. Furthermore, no two authors
agreed that the same combination of criteria should be
used to define a profession. Johnson provides a
systematic treatment of the reasons for this lack of
consensus. In his view the fundamental problem arises at
the starting point of this approach, which is that there are
"true" professions that exhibit all of the criteria to some
degree.

The procedure of listing criteria without any explicit
theoretical framework means that it is possible to apply
particular criteria arbitrarily. The implication for
continuing education is that, without any way to agree
on the criteria that mark a profession, educators cannot
have a clear idea of which occupations are professions
and which are not. Because of the problems inherent in
the static approach, a different way of thinking about
professions developed in the early 1960s. Hughes put in
this way: "In my own studies I passed from the false
question 'Is this occupation a profession?' to the more
fundamental one, 'What are the circumstances in which
people in an occupation attempt to turn it into a
profession?".

This process approach came into full flower then
Vollmer and Mills used it as the organizing principle for
their book on professionalization. This approach differs
from the all-or-nothing-at-all style favored in the static
approach by viewing all occupations as existing on a

continuum of professionalization. Thus, the relevant question became Hoe professionalized is an occupation? It has been argued that all occupations go through a natural sequence in their passage to professional status although there is no consensus on this point. Another possibility raised by the process approach is that occupations can deprofessionalized, suggesting that the continuum is not a one-way street. A number of authors have explored this possibility for even the most professionalized occupations such as medicine and law. Kleinman argues that liberal protestant clergy have deprofessionalized their own role as a response to modernization, secularization, and religious pluralism. They have rejected the idea that ordained clergy are experts in religious matters and have replace it with a role that accepts egalitarian relationships with lay people. Although the process approach assumes that it is possible for a profession to deprofessionalize, it is generally not viewed as desirable.

An important assumption of the process approach is that no clear-cut boundary separates professions from other occupations. Vollmer and Mills state that professionalization is a process "that may affect any occupation to a greater or lesser degree". This is important for continuing professional educators because "all occupations seeking the ideals of professionalization are worthy of sympathetic study...". This approach avoids many of the pitfalls of the static approach because it recognizes the dynamic conditions of contemporary occupations structures. Also, by claiming that professions never reach a point of becoming an ideal profession, the rationale is established for both constant improvement and continuing learning.

Another positive aspects of the process approach is its emphasis on understanding the professions in relation to society. The process approach is based on the premise

that the professions are necessary to the smooth and orderly functioning of society. In turn, society provides professionals with relativity high levels of money and status as a way of rewarding their highly valued with.

However, by stressing the socially functional value of professional activity, this approach does not recognize the social inequalities that are a result of these rewards. These inequalities are usually interpreted as natural and even necessary to support professional work. Because it does not deal critically with the social and economic consequences of professionalization, the process approach has been criticized as "a distortion of reality because it neglects a historical explanation which indicates that any given reward structure is the result of arrogation by groups with the power to secure their claims....". That is, the process approach does not seek to understand the professions in terms of their power in society.

By failing to account for the processes by which professions gain and use their power and authority, it does not explain how occupations can come to be viewed as more professionalized. Friedson concludes that the difficulties encountered in using the static and process approaches to define a profession stem from the same fundamental problem. Both attempt to treat a profession "as if it were generic concept with particularistic roots in those industrial nations that are strongly influenced by Anglo-American institutions".

Several theorists argue that occupations in England and the United States have sought to be classified as professions since the late nineteenth century, whereas in western Europe, and even more so in eastern Europe, this activity has been nearly nonexistent. Friedson notes that the newer occupations of Europe "did not seek classification as professions to gain status and justify a market shelter; such an umbrella title inputting special

institutional characteristics to them was not employed to distinguish them". Rather, the status and security of these occupations were gained by other means, such as protections provided by their governments. Instead of striving to find a scientific concept that would apply to a wide variety of settings, several analysts have concluded that any profession is a "folk concept" that is historically and nationally specific. This approach contrasts dramatically with both static and process approaches and that no set of criteria is necessarily associated with it.

There are only those occupations which are commonly regarded by the general public as professions and those which are not. As Becker argues: "Such a definition takes as central the fact that 'profession' is an honorific title...a collective symbol and one that is highly valued." Thus, a profession is determined by which occupations in a specific society of at a given historical time have achieved professional status and privileges. Although this approach assumes that reality and meaning are socially constructed, it emphasis that "social construction is not a random process but a political war". Relatively high degrees of social and economic rewards are accorded they winners of this war.

Professionalization is the process by which producers of special services constitute and control the market for their services. In this process, occupations attempt to negotiate the boundaries of a market for their services and establish their control over it. For this professional market to exist a distinctive commodity must be produced. Unlike industrial labor, most professions produce intangible goods in that their product is inextricably bound to the person who produces it. Therefore, the producers themselves have to be "produced" if their products are to be given a distinctive form. In other words, professionals must be adequately trained and socialized to provide recognizably distinct

services. This process has been institutionalized in the modern university, which gives professions the means to control their knowledge base as well as to award credentials certifying that practitioners possess this recognizably distinct type of knowledge. Therefore, an occupation's level of professionalization can be assessed by the extent to which and political authorities accept its credentials an necessary to provide a specific type of service.

One approach to determining which occupations are accepted as professions by the public in the United States has been to use the categories developed by the federal Bureau of the Census. Although there is some disagreement about how to use census categories, the debate has been framed in such a way as to produce a least-restricted and a most-restricted approach to defining professional occupations. By presenting both of these approaches, the range of occupations that might be considered as clientele for continuing education for the professions can be delimited. Much of the literature on census definitions has used the categories as they were defined in the 1970 census. Attention was focused on two major categories: (1) professional, technical, and kindred workers and (2) managers and administers, except farm workers.

Some definitions in the literature use all of the occupations in both categories to represent the professions. Some use "new class" theory to identify the existence of a "professional-managerial class", while others attempt to formalize the perceptions of the general public. These definitions are the least restricted ones commonly used to identify professions in the census data. Some assumptions must be made when extrapolating these definitions to the most recent census figures, because these two categories were rearranged for the 1980 census. In that census a new category was

created: managerial and professional speciality. This classification combined the two previous categories, except that technical occupations were moved to another major category. Because the technical occupations have been used in much of the literature, they are included here.

Applying the least-restricted definition to the 1986 census figures produced an estimated of nearly 30 million professionals in the United States. Some of the more populous occupations, totaling over 1 million practitioners, are accountants and auditors, engineers, registered nurses, teachers, and health technologists and technicians. This collection of occupations made up 27 percent of the employed work force in 1986. In comparison to the total work force, of which 44.4 percent were women, women made up 43.8 percent of the professions. Friedson criticizes this broad definition of the professions because of the great heterogeneity in these census categories in terms of educational background, income, and prestige. In its place he offers a more restrictive definition of the professions.

For many of these occupations, particularly in the "executive, administrative, and managerial" category, very few had training or educational requirements that were mandatory. He argues that to be able to identify a reasonably homogeneous group of occupations as professional, a more restrictive criterion is necessary. Friedson proposes that for an occupation to be classified as a profession, some amount of higher education must be a prerequisite to employment. The rationale is that "formal knowledge creates qualification for particular jobs, from which others who lack such qualification are routinely excluded. Such a circumstances is likely to mean that those occupations have developed a coherent organization....that succeeds in carving out a labor-market shelter.....". Using this criterion, most of the occupations

in the "professional specialty" category are included, except for "writers, artists, entertainers, and athletes." Some of the occupations command high prestige and income, such as law and medicine, while others score relatively low in these areas, such as school teaching. Nevertheless, whether high or low in prestige, they have almost a complete labor-market monopoly for their services. In the "executive, managerial, and administrative: category, only three occupations are actually professions, according to Friedson: school administrators, including principles and superintendents; health administrators; and accountants. In the technical category, only health, engineering, and science technicians are included; airline pilots, computer programmers, and legal assistants are excluded. These occupations are not considered a profession, according to Friedson, because working in them does not depend on possessing higher education credentials. Applying this more restrictive criterion produces an estimate of 16.2 million professionals in the United States, almost 14 million fewer than produced by the least-restrictive definition.

Without a doubt, professions are an important social reality in American society. While there is no agreement on which occupations constitute that reality, we know its parameters. Somewhere between 16 and 30 million people in this country given the label of professional by the general public. This book is devoted to the practice of continuing education for this group of occupations. In the rapid growth of continuing education, most educators have relied for guidance and models on the distinctive knowledge base and structures of a particular professional group. For example, most physicians, accountants, and lawyers would claim that continuing education should keep them up to data, a concept that is consistent with their preservice training in which they

were given large amounts of information to remember for application in their practice setting. By relying on preprofessional training, each profession naturally concludes that its continuing education programs are unique to its own profession. However, many people have noted the similarities of the continuing education efforts of individual professions in terms of goals, processes, and issues. Thus, the concept of "continuing professional education" begin to be used in the late 1960s to describe an identifiable field of study and practice. The early advocates for this *comparative approach* were adult and continuing educators who were struck by the similarities in the educational processes used by the different professions with which they worked. Houle's comparative study of seventeen professions convinced him that "certain dominant conceptions guide all of them as they turn to the task of educating their members and that they tend to use essentially the same kinds of facilities, techniques, and thought processes".

The most important rationale for this movement is that the study of similarities across the professions can yield a fresh exchange of ideas, practices, and solutions to common problems. The comparative approach to continuing education for the profession has a base in the literature as well as in the social organization of educators. Several books, numerous articles, and many conference reports have been published on the topic of continuing professional education. The way in which professional organizations organize themselves reflects an increasing awareness of continuing professional education. For example, two major associations of adult educators have specialized divisions devoted to continuing professional education. Finally, many graduate programs in adult and continuing education have a course or sequence of courses devoted to the special knowledge, skills, and issues necessary for

effective practice in continuing professional education. Throughout this book an attempt has been made to identify the elements of effective practice in continuing professional education. These elements include the ethical dimensions of practice, concepts of professionals both as learners and participants, the institutional context of practice, and approaches to program development and evaluation. Although these elements may be separated for analytical purposes, they do not exist in isolation in the real world of practice.

Continuing educators see professionals as learners and as participants as they develop and evaluate programs, which they do within an institutional context and a particular ethical framework. Because these elements operate simultaneously in most practice situations, they must be synthesized into a coherent whole to understand and to improve practice. In this final chapter these various elements are synthesized into a unified picture of effective practice in continuing professional education. The purpose is to offer a comprehensive statement of what constitutes effective practice, thereby providing the criteria to evaluate and improve current efforts in continuing professional education. These criteria may be used to evaluate individual or collective activities of many continuing educators working with any of the professional groups identified. The identification and analysis of the elements of effective practice flow from the assumption that continuing educators are engaged in a form of professional practice. Seven when program development was described as a form of professional work. This premise is now made explicit in order to explore its implications. The foundations of this exploration are the discussions of professional practice and knowledge in Chapters Two and Three. Thus, an understanding of effective practice for continuing professional educators

should be consistent with the view of effectiveness in all forms of professional practice. The functionalist, conflict, and critical viewpoint provide three fundamentally different understandings of professional practice. It was argued that the critical viewpoint offers the most accurate understanding of professional practice and should form the foundation of understanding continuing professional educators' practice. In choosing the critical viewpoint the functionalist and conflict viewpoints were rejected because they offer incomplete descriptions of practice.

Functionalist prescriptions for effective practice offer suggestions for good practice in such areas as assessing needs, developing objectives, assessing learning outcomes, and administrating institutional units. These prescriptions are generally in the form of guidelines or principles that are to be applied to situations faced by continuing educators. Take, for example, that shibboleth of good practice, assessing the needs of learners.

The principle is often stated something like this: Sponsors of continuing education programs should utilize systematic processes to define and analyze the issues or problems of individuals, groups, and organizations for the purpose of determining learning needs. While this may seem like a worthwhile goal for practice, it offers little in the way of guidance to practitioners because it ignores the crucial element of institutional context. To be sure, there is no shortage of statements of good practice that provide what must seem a rather obvious list of things continuing educators ought to be able to do.

However, the existence of such lists assumes that there are standard contexts and problems to which these principles can be applied. Herein lies the fatal flaw, as discussed, continuing educators work in a variety of different situations that make radically different demands

on their skills, knowledge, and judgment. One of the fundamental problems in conceiving of effective practice as the application of principles to situations is that each principle means different things and emerges as different practices in varying contexts. A major reason, then, that continuing educators reject textbook prescriptions for exemplary practice is that the principles are either vacuous or limited, or both. To illustrate these points, take the example in which the continuing educator is planning a program for engineers on new techniques for designing nuclear power plants. The question to answer is: What would effective practice look like in terms of assessing the needs for this program?

An important consideration in answering this question is the type of institution in which the continuing educator works. The context of a university continuing education unit provides a different set of constraints and opportunities for the educator than the power plant does for the training director. For example, the training director has direct access to the learners themselves, as well as records of their performance. Another consideration is the level of resources that the educator has available to conduct the needs assessment. Suppose the university continuing educator responds to a request from the training director for a program on the newest techniques in designing power plants. The educator knows that the training director did not conduct a systematic needs assessment and that no university resources are available to conduct one. Should his practice be judged as ineffective in this situation? What criteria would be used to do so? The critical viewpoint asserts that practice cannot be understood as the application of standardized principles to well-formed problems because most situations faced by continuing educators are characterized by uniqueness, uncertainty, or value conflict. Like other professionals, continuing

educators must make choices about the nature of the problem to be solved as well as how to solve it. Because continuing educators are continually making choices, as opposed to simply applying principles, the critical viewpoint stresses the need to be aware of the range of choices open to educators and the ways in which these can be made. The critical viewpoint provides a framework within which to describe effective practice in continuing professional education. It offers a rich account of practice and one that can help continuing educators to improve their work.

Continuing educators' practice must be rooted in a coherent account of its ethical, contextual, and epistemological bases. All of these bases of practice are interconnected and are implicit in all forms of practice in which continuing educators engage. The next sections discuss each of the bases in more detail. Because they seek to change individuals through their programs, continuing professional educators, like all educators, are engaged in a normative enterprise. Any attempt to change professionals is based on ideals of what they ought to be, to know, to do, or to feel. These ideals are rooted in continuing educators' beliefs about the goodness or rightness of the new course of action.

Herein lies the ethical nature of practice, for educators continually make choices, often implicitly, about the ideals toward which their activities are directed. Therefore, practice can be judged as effective only with respect to a particular ethical framework, and it can be judged as ineffective if it is inconsistent with the tenants of the framework by which it is being evaluated. Many continuing professional educators act as if there is consensus about the proper ends of professional practice. As a result, there is rarely any discussion of the ethical dimensions of their practice.

Continuing educators are often blinded to the ethical implications of their work by the homogeneous value orientations of the environments in which they work. They are often unaware that they make ethical choices in their practice because everyone who may be involved in a particular situation agrees with those choices.

Stripped of this ethical understanding, continuing educators are limited to using a paratechnical language to describe their practice, using words such as needs assessment, performance objective, collaboration, and teaching style. This provides at least a partial explanation for the current dominance of the functionalist understanding of professional practice. In all professions there are differing, if not conflicting, ethical frameworks that guide the work of practioners.

Every educative activity for which continuing educators have responsibility is a statement about the need for a particular form of technical knowledge, as well as a statement about the proper ends of professional practice. The ethical questions that are central to educational practice are: Why should professionals have this knowledge? To what ends will this knowledge be put? and What model of the learner should guide educational decisions? The most important decisions continuing educators must make in order to answer these questions are: Who should decide on the content of the activity? and On the basis of what criteria? These ethical choices are not some abstract ideal, but are embedded in the very fabric of practice. Let us return to the continuing engineering education example in which the training director has asked the university continuing educator for a program on the newest techniques in designing nuclear power plants. By agreeing to deliver this program, the educator has made a series of ethical choices. For example, he believes that building power plants is a good thing and that the engineers need new knowledge to

build them. He may not acknowledge having made these choices; instead, he might say he is basing his decision to offer the program on the need to generate income for the university continuing education unit.

However, he cannot deny that the content of the program is consistent with a particular ideal about what society needs. His practice would be seen as effective if one agreed with this ideal and if the engineers attended the program and learned the new engineering techniques. However, his practice would be seen as ineffective if one did not agree with this ideal; for example, if participation in the program facilitates the goal of building nuclear power plants, and if one were opposed to nuclear power, then this practice would be seen as ineffective.

Our understanding of continuing education practice is impoverished by not discussing its ethical dimensions. Ethical understanding is central to the practice of all professionals and is an important criterion by which decisions are made in many situations. If continuing educators are to adequately understand and improve their practice, its ethical dimensions must be made explicit in the context of own practical knowledge, as well as in the ongoing of good practice in the continuing education literature.

Continuing education practice is not conducted in a laboratory where all conditions are controlled except for the educator's actions. If this were true it would be reasonable to construct a description of ideal practices, the completion of which would produce specified results. As we know, however, practice is always conducted in a context composed of varying personalities, shifting expectations, conflicting goals, and limited resources. Because continuing educators' practice is rooted in particular sets of circumstances, it would be

inappropriate to judge their efforts against some fixed ideal of good practice. Rather, to know whether practice is effective it must be judged by what is best in a given set of circumstances. Excellent practice cannot be characterized by a discrete set of knowledge of skills, but rather by an understanding of why educators do what they do when they do it.

At the root of practice is not measurable techniques but judgment, which is itself a from of knowledge. The primary context for continuing educators is provided by the institutional setting in which they practice. Continuing educators are not independent agents developing educative activities in ways they alone believe to be the most appropriate. Rather, their concepts of a target audience, how best to serve it, and what resources are available are conditioned by their particular institutional contexts. Their work is conducted within a discretionary framework set up by the goals and resources of the agency in which they work.

There are four principal types of institutional contexts in which continuing professional education is provided. The continuing education unit in which practitioners work will have different functions depending on the type of institution in which it is located. Thus, its effectiveness will be judged in different ways. For example, many employing agencies use continuing education to improve professionals' performance, while others use it to generate income.

Some functions may not seem ideal and may even contradict an educator's vision of what constitutes effective practice. Yet, within an institutional context, these different functions help to define the circumstances within which educators practice. The contextual relativity of practice does not mean that all practice is equally good. It dies mean that practice can only be judged

against what is best under the circumstances in which it occurs. Returning to the continuing engineering education example, let us ask whether the university-based continuing educator should have assessed the learning needs of the target audience. Let us assume that the training director asks for a program on the newest techniques of nuclear power plant design. To whether and what kind of needs assessment is required in this situation, more information is required. That alone illustrates the contextually relevant nature of the decision. It is easy to conceive of a set of circumstances in which the educator should have done a systematic needs assessment but did not.

Perhaps a course is taught on techniques that cannot be implemented in the engineers; work setting. This continuing educator clearly can be judged as having engaged in ineffective. It is possible to develop guidelines that can serve as orienting principles for effective practice. However, these guidelines must be models of practice in the sense that are taken from studies of actual practice.

The guidelines will prove useless if they are models for continuing practice, in the sense of prescriptions of how educators ought to conduct themselves regardless of the specific context. If guidelines are to be used to judge practice, evaluated. Context is not an adjunct to understanding effective practice; rather, it is woven into the very fabric of practice. To fully explain effective practice, continuing educators must be able to describe how they do what they do. This description provides an understanding of the epistemological basis of their practice. The question that is of central concern here is: "What kind of knowledge or knowing characterizes effective practice? Another way to say this is: What does one need to know to be an effective practitioner? Schon has answered these questions by offering an

epistemology of professional artistry. An epistemology that can only offer an account of the declarative knowledge possessed by continuing educators is inadequate as a tool for understanding the complexity of practice.

This type of epistemology does not adequately describe the forms of knowledge that distinguish the excellent educator from the merely adequate, or in Benner's terms, the expert from the notice. For example, many expert continuing educators cannot describe any one of the planning frameworks, whereas many novices can describe them in great detail.

A more appropriate epistemology is needed to connect continuing educators' plans, techniques, ideals, and knowledge to the real judgments made in the unique, uncertain, and changing contexts of practice. Schon responds to this need by suggesting that two forms of knowing are central to effective practice: knowing-in-action and reflection-in-action. In contrast to the epistemology that views practice as the application of knowledge, Schon assumes that continuing educators' knowing is in their actions.

Many of their spontaneous actions do not stem from a rule or plan they were conscious of before their action. That is, continuing educators constantly make judgments for which they cannot state a rule or theory. In many cases this knowing-in-action does not solve a particular problem because the situations faced by continuing educators are unique, uncertain, or marked by conflicting values.

Therefore, they need to construct the situation to make it solvable. The ability to do this, to reflect-in-action, is the core of effective practice. Returning to our example, how did the university-based continuing educator decide whether or not to conduct a needs

assessment for the continuing engineering education program? If Schon's analysis is correct, the continuing educator would make the best judgment under the circumstances if he were highly skilled at reflecting-in-action. What would this process look like? The assumption is that this is an indeterminate situation because it is not immediately obvious that a needs assessment should be conducted. The continuing educator's goal is to change this situation into a determinate one, one in which he is relatively certain about the correct course of action. Based on past experience, the educator has built up a repertoire of examples and understandings of situations like this. This repertoire of practical knowledge is used to make sense of the current situation, to see it as some prior situation in which his actions were successful.

Once the current situation is framed in such a way as to make it solvable, the educator would probably conduct an on-the-spot experiment to test its appropriateness. This might be done during conversations with others, such as the training director or the head of the continuing education unit, to determine their satisfaction with the potential course of action. If effective practice is not to be utterly context-dependent, its epistemology must account for a kind of knowing that can be used in most or all situations. Reflection-in-action is such an epistemology. Its use is a key to understanding effective practice in continuing professional education. This epistemology describes how continuing educators make decisions in areas such as developing and evaluating educative activities, fostering participation in such activities, and forming interrorganizational relationships. For instance, the entire program development process may be viewed as a form of reflection-in-action in which educators are continually framing ambiguous situations so as to make them

solvable. The interrelationship of the ethical, contextual, and epistemological bases of effective practice can be articulated as follows: Effective practice in continuing professional education means making the best judgment in a specific context and for a specified ethical framework. These judgments, which are made as a result of knowing-in-action and reflection-in-action, are evaluated as best against what is possible in the specific circumstances in which they occur and what is desirable within a particular ethical framework.

To improve practice, the abilities of continuing educators to make their "best judgments" must be facilitated. How can the ability to judge be facilitated by those who train continuing professional educators and by those educators themselves? To improve suggests a process of learning and thus, as discussed, this facilitation must be based on a model of continuing educators as learners. As with other professionals, it is essential to specify how they know and how they acquire this knowledge. Continuing educators' knowing-in-action is acquired from their reflection-in-action undertaken in the indeterminate zones of practice and from the theory and research developed in continuing education and other fields.

Reflection-in-action generates new knowledge by contributing new examples, understandings, and actions to educators' already existing repertoires. The acquisition of reflection-in-action appears to be less straight forward than the acquisition of knowing-in-action. Continuing educators reflect-in-action as matter of course in their everyday life and use these same processes in their practice. However, to improve this ability continuing educators must reflect on their reflection-in-action by describing what they have done.

As they can more consciously describe how they

reflect and what that teaches them, continuing educators can more readily employ that form of knowing in new situations. Practice can also be improved by participating in formal educational programs. In formal educational settings, such as conferences, workshops, and graduate programs in continuing education, declarative knowledge about continuing professional education is most often stressed. To increase the likelihood that this knowledge will be incorporated into continuing educators' practice, it must be presented in such a way that continuing educators will use it to reflect on their own practice situations in the presence of the instructor. This type of process can build the educators' repertories of practical knowledge. Experientially based methods, such as case studies, simulations, and role plays, are useful for developing this kind of knowledge. Practice can also be improved in these settings by helping continuing educators increase their ability to reflect-in-action. Schon's suggestive account of how this process can be coached, but not taught, is useful.

Faculty in graduate programs and workshop presenters, for example, can assume the role of coaches by explaining how they would perform in given practice situations and by reflecting with participants on the ways in which they approach similar situations. The primary responsibility for improving practice in work settings falls to continuing educators themselves. The major strategy is for continuing educators to see themselves as researchers of their own practice. Their goal should be to understand how they frame problems and their own roles, to uncover their own practical knowledge and the processes by which they use that knowledge. Individual reflections on practice can be fostered by institutionally supported activities, such as staff meetings where practitioners discuss how their practice is affected by the constraints of their organizational settings. A tremendous

amount of practical knowledge generally exists in a collection of continuing educators at the workplace, which unfortunately is often not fully tapped by others. Supervisors often have a wealth of uncovered practical knowledge among their staff that is not systematically made available to everyone. Finding ways to identify and share this knowledge would offer many ways to improve the practice of individual educators, as well as the collective work of a given continuing education unit.

Continuing professional education researchers also have a role to play in improving practice. Their theoretical formulations and empirical studies have an important role in improving practice. However, much more effort and resources need to be expended in these efforts in order to improve practice. More research and development units need to be developed, such as the one at Pennsylvania State University, where a collection of researchers focuses on a particular area of continuing professional education. This could be done by any one of the four principal providers of continuing professional education or through the collaborative efforts of several providers. Some of their work should begin to focus on continuing educators' practical knowledge and the processes these practitioners use to make the best judgments, the effect of context on these judgments, and the ethical frameworks in which these judgments are made.

Researchers can do this by examining their own practice as continuing educators or by working collaboratively with practitioners. Benner, Elbaz, and Schon have offered useful ways to conduct this type of research. Much of this book has focused on ways for individual continuing professional educators to understand and improve their own practice. However, this book is based on the premise that continuing educators in all the professions are working on similar

educational processes and issues. Although the responsibility for improving practice must rest ultimately with individual continuing educators, the achievement of this goal can be facilitated by individuals who see themselves as part of the collective enterprise of continuing professional education. Continuing educators see professionals as learners and as participants as they develop and evaluate programs, which they do within an institutional context and a particular ethical framework. Because these elements operate simultaneously in most practice situations, they must be synthesized into a coherent whole to understand and to improve practice. In this final chapter these various elements are synthesized into a unified picture of effective practice in continuing professional education.

The purpose is to offer a comprehensive statement of what constitutes effective practice, thereby providing the criteria to evaluate and improve current efforts in continuing professional education. These criteria may be used to evaluate individual or collective activities of many continuing educators working with any of the professional groups identified. The identification and analysis of the elements of effective practice flow from the assumption that continuing educators are engaged in a form of professional practice. Seven when program development was described as a form of professional work. This premise is now made explicit in order to explore its implications. An understanding of effective practice for continuing professional educators should be consistent with the view of effectiveness in all forms of professional practice. The functionalist, conflict, and critical viewpoint provide three fundamentally different understandings of professional practice. It was argued that the critical viewpoint offers the most accurate understanding of professional practice and should form the foundation of understanding continuing professional

educators' practice. In choosing the critical viewpoint the functionalist and conflict viewpoints were rejected because they offer incomplete descriptions of practice. Functionalist prescriptions for effective practice offer suggestions for good practice in such areas as assessing needs, developing objectives, assessing learning outcomes, and administrating institutional units. These prescriptions are generally in the form of guidelines or principles that are to be applied to situations faced by continuing educators. Take, for example, that shibboleth of good practice, assessing the needs of learners.

The principle is often stated something like this: Sponsors of continuing education programs should utilize systematic processes to define and analyze the issues or problems of individuals, groups, and organizations for the purpose of determining learning needs. While this may seem like a worthwhile goal for practice, it offers little in the way of guidance to practitioners because it ignores the crucial element of institutional context. To be sure, there is no shortage of statements of good practice that provide what must seem a rather obvious list of things continuing educators ought to be able to do.

However, the existence of such lists assumes that there are standard contexts and problems to which these principles can be applied. Herein lies the fatal flaw, as discussed, continuing educators work in a variety of different situations that make radically different demands on their skills, knowledge, and judgment. One of the fundamental problems in conceiving of effective practice as the application of principles to situations is that each principle means different things and emerges as different practices in varying contexts.

A major reason, then, that continuing educators reject textbook prescriptions for exemplary practice is that

the principles are either vacuous or limited, or both. To illustrate these points, take the example in which the continuing educator is planning a program for engineers on new techniques for designing nuclear power plants. The question to answer is: What would effective practice look like in terms of assessing the needs for this program? An important consideration in answering this question is the type of institution in which the continuing educator works. The context of a university continuing education unit provides a different set of constraints and opportunities for the educator than the power plant does for the training director. For example, the training director has direct access to the learners themselves, as well as records of their performance.

Another consideration is the level of resources that the educator has available to conduct the needs assessment. Suppose the university continuing educator responds to a request from the training director for a program on the newest techniques in designing power plants. The educator knows that the training director did not conduct a systematic needs assessment and that no university resources are available to conduct one. Should his practice be judged as ineffective in this situation? What criteria would be used to do so? Even this brief example should be sufficient to point out the shortcomings of the functionalist understanding of continuing education practice. Instead, as argued at the end of Chapter Two, continuing professional educators must operate within the critical viewpoint in order to provide a comprehensive understanding of continuing education practice and the means to improve it. The critical viewpoint asserts that practice cannot be understood as the application of standardized principles to well-formed problems because most situations faced by continuing educators are characterized by uniqueness, uncertainty, or value conflict. Like other professionals,

continuing educators must make choices about the nature of the problem to be solved as well as how to solve it. Because continuing educators are continually making choices, as opposed to simply applying principles, the critical viewpoint stresses the need to be aware of the range of choices open to educators and the ways in which these can be made. The critical viewpoint provides a framework within which to describe effective practice in continuing professional education. It offers a rich account of practice and one that can help continuing educators to improve their work.

Continuing educators' practice must be rooted in a coherent account of its ethical, contextual, and epistemological bases. All of these bases of practice are interconnected and are implicit in all forms of practice in which continuing educators engage. Because they seek to change individuals through their programs, continuing professional educators, like all educators, are engaged in a normative enterprise.

Any attempt to change professionals is based on ideals of what they ought to be, to know, to do, or to feel. These ideals are rooted in continuing educators' beliefs about the goodness or rightness of the new course of action. Herein lies the ethical nature of practice, for educators continually make choices, often implicitly, about the ideals toward which their activities are directed.

Therefore, practice can be judged as effective only with respect to a particular ethical framework, and it can be judged as ineffective if it is inconsistent with the tenants of the framework by which it is being evaluated. Many continuing professional educators act as if there is consensus about the proper ends of professional practice.

As a result, there is rarely any discussion of the ethical dimensions of their practice. Continuing educators

are often blinded to the ethical implications of their work by the homogeneous value orientations of the environments in which they work. They are often unaware that they make ethical choices in their practice because everyone who may be involved in a particular situation agrees with those choices.

Stripped of this ethical understanding, continuing educators are limited to using a paratechnical language to describe their practice, using words such as needs assessment, performance objective, collaboration, and teaching style. This provides at least a partial explanation for the current dominance of the functionalist understanding of professional practice.

In all professions there are differing, if not conflicting, ethical frameworks that guide the work of practioners. In the same way, continuing educators' practice is embedded in a variety of ethical frameworks. Every educative activity for which continuing educators have responsibility is a statement about the need for a particular form of technical knowledge, as well as a statement about the proper ends of professional practice. The ethical questions that are central to educational practice are: Why should professionals have this knowledge? To what ends will this knowledge be put? and What model of the learner should guide educational decisions? The most important decisions continuing educators must make in order to answer these questions are: Who should decide on the content of the activity? and On the basis of what criteria? These ethical choices are not some abstract ideal, but are embedded in the very fabric of practice.

Let us return to the continuing engineering education example in which the training director has asked the university continuing educator for a program on the newest techniques in designing nuclear power

plants. By agreeing to deliver this program, the educator has made a series of ethical choices. For example, he believes that building power plants is a good thing and that the engineers need new knowledge to build them. He may not acknowledge having made these choices; instead, he might say he is basing his decision to offer the program on the need to generate income for the university continuing education unit.

However, he cannot deny that the content of the program is consistent with a particular ideal about what society needs. His practice would be seen as effective if one agreed with this ideal and if the engineers attended the program and learned the new engineering techniques. However, his practice would be seen as ineffective if one did not agree with this ideal; for example, if participation in the program facilitates the goal of building nuclear power plants, and if one were opposed to nuclear power, then this practice would be seen as ineffective.

Our understanding of continuing education practice is impoverished by not discussing its ethical dimensions. Ethical understanding is central to the practice of all professionals and is an important criterion by which decisions are made in many situations. If continuing educators are to adequately understand and improve their practice, its ethical dimensions must be made explicit in the context of own practical knowledge, as well as in the ongoing of good practice in the continuing education literature.

Continuing education practice is not conducted in a laboratory where all conditions are controlled except for the educator's actions. If this were true it would be reasonable to construct a description of ideal practices, the completion of which would produce specified results. As we know, however, practice is always conducted in a

context composed of varying personalities, shifting expectations, conflicting goals, and limited resources. Because continuing educators' practice is rooted in particular sets of circumstances, it would be inappropriate to judge their efforts against some fixed ideal of good practice. Rather, to know whether practice is effective it must be judged by what is best in a given set of circumstances.

Excellent practice cannot be characterized by a discrete set of knowledge of skills, but rather by an understanding of why educators do what they do when they do it. At the root of practice is not measurable techniques but judgment, which is itself a from of knowledge. The primary context for continuing educators is provided by the institutional setting in which they practice. Continuing educators are not independent agents developing educative activities in ways they alone believe to be the most appropriate.Rather, their concepts of a target audience, how best to serve it, and what resources are available are conditioned by their particular institutional contexts. Their work is conducted within a discretionary framework set up by the goals and resources of the agency in which they work.

Tthere are four principal types of institutional contexts in which continuing professional education is provided. The continuing education unit in which practitioners work will have different functions depending on the type of institution in which it is located. Thus, its effectiveness will be judged in different ways. For example, many employing agencies use continuing education to improve professionals' performance, while others use it to generate income. Some functions may not seem ideal and may even contradict an educator's vision of what constitutes effective practice. Yet, within an institutional context, these different functions help to define the circumstances

within which educators practice. The contextual relativity of practice does not mean that all practice is equally good.

It dies mean that practice can only be judged against what is best under the circumstances in which it occurs. Returning to the continuing engineering education example, let us ask whether the university-based continuing educator should have assessed the learning needs of the target audience. Let us assume that the training director asks for a program on the newest techniques of nuclear power plant design.

To whether and what kind of needs assessment is required in this situation, more information is required. That alone illustrates the contextually relevant nature of the decision. It is easy to conceive of a set of circumstances in which the educator should have done a systematic needs assessment but did not. Perhaps a course is taught on techniques that cannot be implemented in the engineers; work setting.

This continuing educator clearly can be judged as having engaged in ineffective. It is possible to develop guidelines that can serve as orienting principles for effective practice. However, these guidelines must be *models of* practice in the sense that are taken from studies of actual practice. The guidelines will prove useless if they are *models for* continuing practice, in the sense of prescriptions of how educators ought to conduct themselves regardless of the specific context. If guidelines are to be used to judge practice, evaluated. Context is not an adjunct to understanding effective practice; rather, it is woven into the very fabric of practice. To fully explain effective practice, continuing educators must be able to describe how they do what they do. This description provides an understanding of the epistemological basis of their practice. The question that is of central concern here

is: "What kind of knowledge or knowing characterizes effective practice? Another way to say this is: What does one need to know to be an effective practitioner? Schon has answered these questions by offering an epistemology of professional artistry.

An epistemology that can only offer an account of the declarative knowledge possessed by continuing educators is inadequate as a tool for understanding the complexity of practice. The program planning frameworks does not adequately describe the forms of knowledge that distinguish the excellent educator from the merely adequate, or in Benner's terms, the expert from the notice. For example, many expert continuing educators cannot describe any one of the planning frameworks, whereas many novices can describe them in great detail.

A more appropriate epistemology is needed to connect continuing educators' plans, techniques, ideals, and knowledge to the real judgments made in the unique, uncertain, and changing contexts of practice. Schon responds to this need by suggesting that two forms of knowing are central to effective practice: knowing-in-action and reflection-in-action. In contrast to the epistemology that views practice as the application of knowledge, Schon assumes that continuing educators' knowing is in their actions.

Many of their spontaneous actions do not stem from a rule or plan they were conscious of before their action. That is, continuing educators constantly make judgments for which they cannot state a rule or theory. In many cases this knowing-in-action does not solve a particular problem because the situations faced by continuing educators are unique, uncertain, or marked by conflicting values. Therefore, they need to construct the situation to make it solvable. The ability to do this, to reflect-in-

action, is the core of effective practice. Returning to our example, how did the university-based continuing educator decide whether or not to conduct a needs assessment for the continuing engineering education program? If Schon's analysis is correct, the continuing educator would make the best judgment under the circumstances if he were highly skilled at reflecting-in-action. What would this process look like?

The assumption is that this is an indeterminate situation because it is not immediately obvious that a needs assessment should be conducted. The continuing educator's goal is to change this situation into a determinate one, one in which he is relatively certain about the correct course of action. Based on past experience, the educator has built up a repertoire of examples and understandings of situations like this. This repertoire of practical knowledge is used to make sense of the current situation, to see it as some prior situation in which his actions were successful. Once the current situation is framed in such a way as to make it solvable, the educator would probably conduct an on-the-spot experiment to test its appropriateness. This might be done during conversations with others, such as the training director or the head of the continuing education unit, to determine their satisfaction with the potential course of action. If effective practice is not to be utterly context-dependent, its epistemology must account for a kind of knowing that can be used in most or all situations.

Reflection-in-action is such an epistemology. Its use is a key to understanding effective practice in continuing professional education. This epistemology describes how continuing educators make decisions in areas such as developing and evaluating educative activities, fostering participation in such activities, and forming interrorganizational relationships. For instance, the entire

program development process may be viewed as a form of reflection-in-action in which educators are continually framing ambiguous situations so as to make them solvable. The interrelationship of the ethical, contextual, and epistemological bases of effective practice can be articulated as follows:

Effective practice in continuing professional education means making the best judgment in a specific context and for a specified ethical framework.

These judgments, which are made as a result of knowing-in-action and reflection-in-action, are evaluated as best against what is possible in the specific circumstances in which they occur and what is desirable within a particular ethical framework.

To improve practice, the abilities of continuing educators to make their "best judgments" must be facilitated. How can the ability to judge be facilitated by those who train continuing professional educators and by those educators themselves? To improve suggests a process of learning and thus, as discussed, this facilitation must be based on a model of continuing educators as learners. As with other professionals, it is essential to specify how they know and how they acquire this knowledge. Continuing educators' knowing-in-action is acquired from their reflection-in-action undertaken in the indeterminate zones of practice and from the theory and research developed in continuing education and other fields.

Reflection-in-action generates new knowledge by contributing new examples, understandings, and actions to educators' already existing repertoires. The acquisition of reflection-in-action appears to be less straight forward than the acquisition of knowing-in-action. Continuing educators reflect-in-action as matter of course in their everyday life and use these same processes in their practice. However, to improve this ability continuing educa-

tors must reflect on their reflection-in-action by describing what they have done. As they can more consciously describe how they reflect and what that teaches them, continuing educators can more readily employ that form of knowing in new situations.

Practice can also be improved by participating in formal educational programs. In formal educational settings, such as conferences, workshops, and graduate programs in continuing education, declarative knowledge about continuing professional education is most often stressed. To increase the likelihood that this knowledge will be incorporated into continuing educators' practice, it must be presented in such a way that continuing educators will use it to reflect on their own practice situations in the presence of the instructor. This type of process can build the educators' repertories of practical knowledge. Experientially based methods, such as case studies, simulations, and role plays, are useful for developing this kind of knowledge. Practice can also be improved in these settings by helping continuing educators increase their ability to reflect-in-action.

Schon's suggestive account of how this process can be coached, but not taught, is useful. Faculty in graduate programs and workshop presenters, for example, can assume the role of coaches by explaining how they would perform in given practice situations and by reflecting with participants on the ways in which they approach similar situations.

The primary responsibility for improving practice in work settings falls to continuing educators themselves. The major strategy is for continuing educators to see themselves as researchers of their own practice. Their goal should be to understand how they frame problems and their own roles, to uncover their own practical knowledge and the processes by which they use that

knowledge. Individual reflections on practice can be fostered by institutionally supported activities, such as staff meetings where practitioners discuss how their practice is affected by the constraints of their organizational settings. A tremendous amount of practical knowledge generally exists in a collection of continuing educators at the workplace, which unfortunately is often not fully tapped by others.

Supervisors often have a wealth of uncovered practical knowledge among their staff that is not systematically made available to everyone. Finding ways to identify and share this knowledge would offer many ways to improve the practice of individual educators, as well as the collective work of a given continuing education unit. Continuing professional education researchers also have a role to play in improving practice. Their theoretical formulations and empirical studies have an important role in improving practice. However, much more effort and resources need to be expended in these efforts in order to improve practice.

More research and development units need to be developed, such as the one at Pennsylvania State University, where a collection of researchers focuses on a particular area of continuing professional education. This could be done by any one of the four principal providers of continuing professional education or through the collaborative efforts of several providers. Some of their work should begin to focus on continuing educators' practical knowledge and the processes these practitioners use to make the best judgments, the effect of context on these judgments, and the ethical frameworks in which these judgments are made. Researchers can do this by examining their own practice as continuing educators or by working collaboratively with practitioners.

Benner, Elbaz, and Schon have offered useful ways

to conduct this type of research. Much of this book has focused on ways for individual continuing professional educators to understand and improve their own practice. However, this book is based on the premise that continuing educators in all the professions are working on similar educational processes and issues. Although the responsibility for improving practice must rest ultimately with individual continuing educators, the achievement of this goal can be facilitated by individuals who see themselves as part of the collective enterprise of continuing professional education.

Continuing professional educators work almost exclusively in the context of institutional settings. Although these settings vary in size, complexity, and purpose, they have something in common that the above anecdote vividly illustrates: The institutional context is a major, if not *the* major, determinant of continuing educators' understanding of effective practice.

Each organization shapes in powerful ways what continuing educators do and how they do it. For example, the conference coordinator in a for-profit continuing medical education organization knows that she will be judged by the number of conference registrations and the net profit from her educational programs. Her institutional context offers clear and explicit guidelines for her vision of effective practice.

To the extent possible, she will perform in ways consistent with this vision. Likewise, the human resources director in a hospital has a vision of effective practice that is shaped by the context in which he works. He knows that he will be judged by how well his programs have improved the performance of the hospital's professional staff. Clearly, there are substantive differences in how these two continuing professional educators define effective practice. The purpose of this

chapter is to examine how continuing educators' practice is shaped by the institutional context. Each specific institution has a unique set of values and resources and a particular history and culture. Continuing professional educators are attentive to these characteristics and guide their practice accordingly. Although each institution is unique, groups of institutions share similar characteristics.

For example, continuing professional educators in different universities encounter similar opportunities and constraints in their practice. As a result, universities can be considered a type of provider of continuing professional education. An overview of continuing professional education providers is followed by a discussion of their strengths and weaknesses.

The major institutional issues faced by continuing professional educators are explored, along with how the particular context frames its practice regarding these issues. Educators rarely carry out their work without recognizing what other providers are doing and how other institutions may help or hinder their own practice.

As a result the issue of competition and collaboration among providers has become a preoccupation of many continuing professional educators. The decisions educators make about interorganizational relationships have become such an important component of practice that they are discussed separately in the next chapter. In summarizing the contributions of a variety of experts, Houle offered the following description of continuing professional education:

> At a minimum, continuing professional education appears to be a complex of instructional systems, many of them heavily didactic, in which people who know something teach it to those who do not know

it. The central aim of such teaching, which is offered
by many providers, is to keep professionals up to
date in their practice.

While the providers of these instructional systems are as
varied as they are pervasive, no national repository of
statistics exists that describes the number of providers,
the number of participants, or the amount of money
spent for continuing professional education. Where data
are available, the estimates vary so wildly that one
cannot trust any one estimate. Thus, in trying to
determine who the major providers are, Stern's advice
will have to suffice: until statistics become available, "the
experience of 'old hands'... will be a major resource".
There is, however, consensus in the literature that the
four major providers are universities and professional
schools, professional associations, employing agencies,
and independent providers. Other types of providers that
are described in the literature are government,
foundations, autonomous groups such as teachers'
centers, and purveyors of professional supplies and
equipment. Within each of the types of providers many
forms and subtypes can be identified.

It is impossible to estimate which types of providers
are the most or the least prominent in either the number
of offerings or the number of participants. Arnstein notes
that while the rules are reasonably well established for
counting participants in continuing higher education,
'these rules do not extend to continuing education when
offered by business and professional societies..." Also, the
relative importance of each type of provider varies with
the individual profession. Whereas universities are major
providers in medicine and engineering, they are second
to professional associations in the field of certified public
accountancy and provide virtually no continuing
education in the field of real estate. Thus, even if we
knew how many educational programs were offered by

each type of provider, it is likely that estimates would vary by profession. The next sections offer brief descriptions of the four major types of providers and the strengths and weaknesses of each institutional type as a provider of continuing professional education. These characteristics present themselves as both constraints and opportunities for practice in continuing professional education. The provision of continuing education by this institutional type is characterized by great diversity in annual numbers of participants, size of budget, and staff. Programs may be sponsored by professional schools, colleges, or departments, or by a university wide continuing education unit. Houle describes the various ways in which professional schools and universities relate: "There are many kinds and levels of such schools; some are free-standing and others are parts of larger entities, often universities".

A recent development is the sponsorship of these schools by corporations, such as by Arthur D. Little and the Rand Corporation. Eurich has identified eighteen such "corporate colleges." The patterns by which higher education organizes its continuing professional education function vary a great deal. The primary difference is whether it is coordinated into a single university function or administered separately by individual professional schools.

An extreme example of the latter approach is that in 1977 a major university had thirty-eight separate administrative units responsible for the provision of continuing education. A major reason that decentralization is a desirable option for professional schools is that continuing education often generates a revenue surplus, which can be used to fund other projects. The decentralized approach is favoured by those who insist that the programming function can be performed only by individuals who are trained in the

specific profession. As a consequence of this approach, continuing educators, rather than faculty or clients, tend to be the central figures in the planning process. These continuing educators usually believe they understand the problems of their profession, academically and from practice, and do not need to rely on others for programming ideas.

The centralized approach is becoming a more viable option because it can provide programming in a more efficient manner. It seems inefficient for several professional schools at the same university to establish duplicative staffs and facilities. Houle notes that general extension divisions are building up staffs of competent programmers with advanced degrees in continuing education. In contrast to the decentralized approach, faculty members and clients have central roles in the educational planning process. Because many people with advanced degrees in continuing education do not have a background in the content area in which they are providing programs, they rely on those who do have this background.

Another plus for the centralized arrangement is that more physical resources may be available, such as residential centers, audiovisual materials, and computer-assisted instruction. A hybrid of the centralized and decentralized approaches has been implemented at Pennsylvania State University, where the professional school or department is the locus of the planning effort and technical support is given by a centralized university unit. Higher educational institutions have a number of strengths as continuing professional education providers. Because of their research orientation, universities are the primary source of knowledge for most professions. It is appropriate, then, that the faculty members who originally develop and present this information should teach it to practitioners through continuing education

programs. Universities are experienced with lengthy and complex forms of instruction, as delivered in preservice training, and can provide certification for the successful completion of such instruction. Unlike other providers that deliver relatively discrete forms of instruction over a short period of time, universities are more capable of offering lengthy types of learning experiences that lead to continuing education credits.

Unlike most other providers, universities have a large resident staff whose full-time responsibility is instruction. With the decline of the school-age population many of these faculty members have insufficient numbers of preservice students and thus are able to turn their energies to the education of practicing professionals. Another strength is that these institutions ordinarily have more abundant and readily available physical facilities than other providers, such as housing, libraries, meeting rooms, state-of-the-art equipment, and food service.

The problems faced by professionals are often complex and require interdisciplinary solutions. For example, members of several professional groups may be involved in a decision to remove life-support systems from a patient. The university is in an excellent position to provide educational programs about this issue for representatives from all of these professions because of the comprehensive makeup of its faculty.

Particularly when programming is done by the centralized approach, an individual professional, such as a social worker, might attend a program that has instructors from medicine and law as well as social work. Perhaps most important is the perception by most professionals that universities are a credible source of continuing education. The perception that "quality is higher education's most important attribute" predominates even among those who believe that higher

education is losing its place as a major continuing professional education provider. Higher education has a number of weaknesses as a provider. One is that continuing professional education is not a primary function of higher education institutions. One consequence is that substantial and reliable funding is not generally available.

Primarily as a result of the lack of a funding base, "the university as an institution has no independent policy and no independent set of practical guidelines in continuing professional education". Thus, the continuing education efforts at any one institution are often uneven because they rely upon an enthusiastic committee member, the ability of the programming staff to convince faculty to teach beyond their normal teaching load, or the presence of grant monies to support special programming. Knox found that almost all income comes from fees paid by participants, which contributed to instability in the programming unit. A second consequence of being a marginal university function is that professors view continuing education as ancillary to other work and responsibilities.

Knox found a lack of incentives and rewards for faculty participation in one university's continuing education effort. Yet many faculty members will conduct programs for other providers, including other universities, for higher honoraria. Experimentation at Pennsylvania State University has found that faculty members can be encouraged to be part of their university's continuing education effort when they see promise of joint publications, collaborative research, or opportunities for recognition from their peers. Universities generally do not have the ability to link what is taught to practice. Even the continuing education representatives of higher education recognize that universities are separate from professional work settings

and thus cannot reinforce what is taught as well as other providers. A notable exception is the "practice integrated learning sequence" developed by the Temple University Office of Continuing Medical Education. This office-based educational activity incorporates the actual practice of medicine into a formal educational program, with primary focus on the quality of physicians' practice behaviors. Several other weaknesses have been cited by a prominent leader among the independent providers of continuing education.

Suleiman notes that universities are generally limited to their own faculty and facilities; are generally insensitive to instructional quality; have only limited ideas about how to price their product; lack proper marketing expertise; have internal organizational characteristics that are not conducive to developing, marketing, and administering programs; and tend to be rooted in traditional approaches to fields of knowledge. Nowlen estimates there are at least three thousand national professional associations. Many more state and local associations either are organized independently or are affiliated with a national body.

Typically each profession is represented by at least several associations, while some associations have members from several professions. Professional associations think about and deliver continuing education in considerably different ways, depending on the number of members, the scope of purpose, and the size and structure of staff. In many cases, however, the educational program is defined as having to do with the "accreditation of professional schools or other training programs, the issuance of publications, the sponsorship of conventions and conferences, and the operation of special training programs, such as courses, conferences workshops, and other activities clearly defined as instruction". A study done in 1977 showed that nearly all

associations provided some form of continuing education for their members, and about one-third sponsored certificate, licensure, or degree programs. One of the major strengths of associations is their ability to secure a wide array of talent, especially from their membership. Other providers are usually limited to members of their own staffs. In contrast, associations include among their membership many, if not most, of the professionals in the field, who can bring a variety of points of view to the educational programming. Additionally, because of "an association's breadth of service and continuity of coverage, its educational program has a special capacity to deliver discrete and not necessarily sequential messages".

Associations are best at sponsoring conferences that build on this strength, as opposed to programs that require depth of coverage over a relatively long duration. Associations also have direct access to professionals who are seeking continuing education and are usually familiar with their learning needs. Finally, associations are able to engage in some cost-effective strategies for delivering educational programms. For example, in comparison to private enterprises, associations enjoy a nonprofit status and thus have certain financial advantages, such as reduced postage expenses. Also, programs can be replicated within the levels of an association, thus amortizing the start-up costs over a number of offerings. For example, a program developed at the national level can be used by state and local affiliates for a relatively low cost. A major weakness of professional associations is the organizational placement of the continuing education function. The educational function is typically shared by different divisions or committees responsible for publications, conventions, and the standard type of educational programs. The effect of this practice is that the educational program division may be responsible for

only a few specific programs, which may not be considered important by the membership because they can find these programs elsewhere. Continuing educators also are often at a disadvantage when they compete for internal resources with other association divisions, such as one dealing with legislative concerns that have greater public relations value. A second weakness stems from the role of association staff in carrying out the educational function. Staff members usually cannot take the leadership in programming because they are viewed as subordinate to volunteer committees of association members. Although they would like to have a more substantive role in programming, staff are often viewed as simply "seminar schedulers".

Directors of education tend to be involved in many association responsibilities, limiting their ability to take a leadership role in the program development process. When educational programming is directed by a board that changes from year to year, long-term planning or future-oriented programming suffers. Several other weaknesses stem from the nature of professional associations. Suleiman notes that associations typically lack marketing expertise and have only a limited idea about how to price their product. Associations may lack the physical facilities, such as a meeting space and a library, that are necessary for educational ventures. Finally, Nowlen argues that associations generally do not engage in interprofessional programming because they lack the political base to use association resources to address other professions. Employers such as hospitals, social agencies, business firms, and governments offer a tremendous amount of continuing education to their employees. While estimates of the money spent by employers on the educational function vary, a commonly accepted figure is $60 billion annually. This may be compared to the $55 billion spent by all higher education

institutions in 1981-82. Although not all of this money is spent on educating professionals, a reasonable hypothesis is that more continuing professional education is offered by employers than by higher education. Shelton and Craig cite recent evidence indicating that at least half of the continuing education in health care is provided by employers, in contrast with other providers, and that "most management education is done by employers and by the training industry." The central task of educators in employment settings is to improve participants' performance with respect to the mission of the agency. The measure of success is the extent to which the problem that gave rise to an educational program has been remedied. The employers' ability to directly assess "specific inadequacies of personal or collective service" is perhaps the greatest strength of providing education within employment settings. Unlike any other provider, professionals' performance problems can be directly assessed on a regular basis and used to determine both the need for an educational program and the extent to which the program has made a difference in the workplace. Employers have fairly explicit performance expectations, which, when not met, can provide a powerful stimulus for effective educational programming.

Continuing educators in the employment setting are in a unique position to coordinate educational strategies with the daily work of employees, thereby increasing the likelihood that what was learned in a program is applied on the job. It is possible to involve members of several professions in a learning activity to solve a particular organizational problem. A good example is the hospital setting where increasing morbidity or mortality rates are often due to the collective rather than the individual failure of physicians, nurses, and allied health staff. Another strength from the employer's viewpoint is the relative convenience of scheduling and the minimization

of lost work time due to attendance at programs outside the work-place. However, keeping participants' attention when attending an educational activity at the workplace can present several problems that stem from their proximity to their work. It is difficult for employees to maintain their focus to remain present at an educational program when they believe it is more important to attend to their work. The relative convenience of on-site training must be balanced against the relatively higher cost. In a national study of providers of adult education and training, Anderson and Kasl found that the average cost of a "participant learning hour" was $38 for employers, compared to $5 for colleges and universities and $15 for professional associations. Payment by employers for participants' lost work time accounts for some of these cost differences; when this cost is excluded the average cost of a PLH drops to $26. The other major cost difference is that instructors' salaries are much higher for employers than for colleges and universities and associations. Because education is subservient to the main goals of the employment setting, the education function often suffers from a lack of regular and substantial support from the parent body, particularly in difficult financial situations. Also, most employers of professionals do not have a senior executive in charge of education.

Most often the educational function is merged with the personnel function in a human resource development office. Nowlen points out that one result of this structure is that the quality of educational decision making by employers is no more sophisticated than that of other providers. Their educational planning is likely to be far less proficient than for primary organizational goals, such as providing health care or manufacturing consumer goods. Finally, employers can promote only a limited vision of how to solve a work-related problem through

learning' activities. As Nowlen notes: "The educational strategy can become as incestuous and self-deceptive as the organizational culture which developed it."The providers in this category represent a wide range of institutions and constitute a growing segment of the field. Some of these providers are operated for profit and others are nonprofit, some are cooperative self-help ventures, and some are philanthropic organizations. Research organizations and consulting firms such as Arthur D. Little, accounting firms, and manufacturers/ suppliers such as IBM often use seminars and conferences to gain exposure to customers and client groups.

Publishers are also moving into continuing professional education as another way to serve well-defined audiences to whom they currently provide printed materials. There are also the "privates", institutions that are organized on a free-standing basis and treat continuing professional education strictly as a business. The greatest advantage that independent providers have is program development. Suleiman argues that they can respond quickly to learners' needs, "with good instruction free from problems of faculty involvement, committee approvals, and other political considerations".

Most private organizations offer programs nationally, which enables them to amortize development costs over a number of offerings. Because of their flexibility, independent providers have pioneered new formats and methods of instruction that have subsequently been adopted by larger and better established providers of continuing education. The independent providers' major weakness is that, in general, they lack an automatic image of quality and thus are less credible to their audiences until they demonstrate

otherwise. For example, a program sponsored by a manufacturer is generally suspect until it is clear that the educational format is not simply being used to promote products. Lacking a credible image is a problem partly because continuing professional education is a field that is easy to enter.

Many independent providers have exploited either professionals' desire to learn or their need to meet recertification requirements with programs that have promised more than they delivered. However, independent providers also have the freedom to create their own image. Unlike universities, which have a deeply rooted image independent providers can develop an image that is consistent with the educational product they wish to sell. Ironically, a common strategy used to overcome this image problem is having faculty members form higher education institutions as instructors. In about 40 percent of the direct mail brochures received from independent providers by the University of Chicago's Office of Continuing Education, the instructors were university faculty members.

Because "privates" are a single-item business they are extremely sensitive to downward swings in the economy because no other part of the business can pick up the slack when relatively fewer people attend their programs. They also usually lack the facilities necessary for extensive educational programming, such as libraries and many classrooms.

One primary goal of people working in institutions is to do what they do well, whether it is producing automobiles, offering health care, or providing education. If an organization is working well, all of its subunits ill be working together toward the same ends. The educational subunit is part of this larger institutional context, and helps to determine the way its members go

about their work. Continuing professional educators are not independent agents serving their audience in ways that only they believe is appropriate. Rather, their concept of which audience to serve and how to serve it is conditioned by the demands of the parent institution as it tries to survive and prosper.

Continuing professional educators must constantly be sensitive to how their effort relates to basic organizational goals. Continuing professional educators practice in different types of institutional contexts and have different educational functions. Thus, effectiveness is judged in different ways. Some organizations use continuing education as a means of improving the performance of professionals, others use it to generate income, and still others use it as a public relations strategy. Some of these functions are not ideal and may contradict an educator's vision about the true purpose of continuing professional education.

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Dr. S. Venkataiah received his education from Osmania University, Hyderabad. Having brilliant academic career, winning honours and awards in India and abroad, Dr. Venkataiah is the author of many scientific papers published in reputed national as well as Foreign periodicals.

He has been writing on curriculum development and its allied issues for last fifteen years. As an academician his contribution in the field of education is widely acclaimed.

He has authored/edited a number of outstanding books in his areas of specialisation.

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